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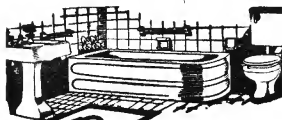
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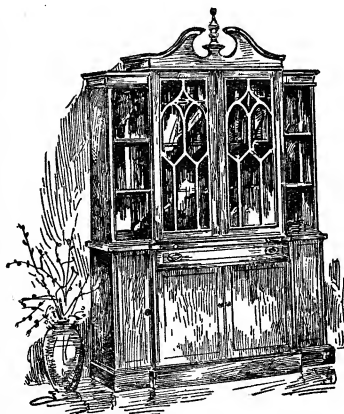
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Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyright 1935, by Heber J. Grant, for the Deseret Sunday School Union.

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VOLUME 70

DECEMBER, 1935

NUMBER 12

What Has Christmas 1935 to Offer?

In answer to the question, what has this Christmas to offer? Christmas still holds the beautiful promise made by the angel at Bethlehem—as it is now interpreted—"Peace on Earth to Men of Good Will." Our Christmas will be just what we, as individuals, as families, as nations make it. If we have in our hearts the spirit of the Christ, there will be peace and happiness in our homes and in the nation; love will abound, and the spirit of forgiveness and generosity will be manifest. If there has been a dearth of these qualities during the busy year, Christmas will revive them. But just what Christmas will mean to those of ill-will, who foster the spirit of war, revenge, or hate, we cannot say, except that it will not bring them peace.

Some have said that Christmas has lost its old-time charm; that apartment houses, small families, and the busy life have done away with it. But this is not true. Come weal or woe, it returns to us again and again to remind us of the glorious day when God was made "manifest in the flesh." And while there may be some who disregard the spirit of it, the majority of the Christian people, and surely all Latter-day Saints, love and celebrate the day as of yore. Grandfathers and grandmothers will gather with the family around the festive board, the fireplace will still glow for the home circle, stockings will continue to be hung, and the spirit of giving will always retain its zest.

In our Sunday Schools, Christmas should be a red-letter day—one of spiritual rejoicing. Chapels should be tastefully decorated and appropriate exercises given. We would not for a moment discourage Santa Claus. We love him. But keep him out of the Sunday School session. Substitute by drama, pageant, hymn and carol, the beautiful age-old story of the birth of our Savior, of the shepherds, of the angel heralds and the magi. The whole service should be simple, beautiful and spiritually significant.

Christmas offers us all an opportunity to express that greatest quality of all—love. Take time to develop it. Edward Gordon Ivins, a cousin of the late President Ivins, has put the thought in verse:

So little time for singing, before the song is done;
So little time for loving, before the set of sun.
So little time for laughter, before the shadows fall;
So little time for giving, before the gift shall pall.
So brief the hour of gladness that comes not back again;
So long, so long the parting, so long the night of pain.
Now, while the bells of Christmas make all the world a friend,
In love be just a spendthrift—more comes as more we spend.

To the three hundred and thirty-five thousand Sunday School workers we extend the wish for

H Merry, Merry Christmas

A Christmas Investment

Once upon a time there were three girls. They lived in a Big City and were just about to enter their teens. Each of them belonged to a different family, but all of them lived in the same part of town.

When Christmas week came and the Christmas spirit was in the air, they talked a great deal about what they should do. They decided that it would be nice if they could do something together—something that would always stand out in their memory as a worthy deed.

But what should that be? This was not so easy to say. So they consulted their mothers. One of the mothers said, "Why not pick out a family in the ward who would not have a Christmas otherwise, and give them one?" After talking the matter over among themselves, as girls are wont to do, they decided to follow the suggestion.

The next question, naturally, was, How should they go about the task? Here another of the mothers came to the rescue. They could work out their problem with the president of the Relief Society, who knew all the needy people in the neighborhood, and who would be glad to help the girls. And that is what they did.

She, of course, was very much pleased that the girls were to do such a kindly deed. It happened that in this particular ward there were a number of people in distress, as there are in every ward almost, but there was one family that was in desperate circumstances, for reasons which we need not

go into here. The family consisted of seven persons—the father, the mother, and five children. Of the children three were girls and two were boys.

Now, each of the girls who were to be Santa Claus had some money of her own, which she had saved for Christmas. When they began their savings account early in the year, these girls had thought to use the money for a strange and subtle purpose. They would have it discreetly noised about, just before Christmas, that they were expecting to make expensive presents. This, they thought, would incite their friends and relatives to give them more expensive presents than they otherwise would! But now they suddenly changed their minds. Every cent of their savings should go into the making of a prodigious Christmas for the family they had selected for the purpose.

On Christmas Eve, therefore, they began their work of love at the home of this family. It had been arranged to have the children retire early, although they had no idea why, because their father and mother had assured them sadly that there would be no Christmas for them that year. The parents, however, had by this time been taken into the secret. When they saw the tree coming into the house, with baskets filled with toys, candy and nuts, a turkey, and plenty of other things, they broke down and wept—not for their own sakes, but for the children's. Two hours it took to set up the tree, to trim it

(Continued on page 540)

We Believe in Being True

By President David O. McKay

[Remarks made at the Sunday School Convention of the Granite Stake, held January 20, 1935.]

Among the best summaries of ethical principles in literature is that found in the Thirteenth Article of Faith, the first part of which reads: "We believe in being honest,



President
David O. McKay

true, chaste, benevolent, virtuous, and in doing good to all men." I desire to take that second principle—"being true"—and associate it with the theme of this convention. "We believe in being true." Every teacher should be true to himself. Every teacher should be true to his pupils. First, in preparation of lesson. No teacher ever should attempt to teach that which he does not believe. It is unfair to himself, unfair to those whom he is teaching, unfair to his church, unfair to his fellow men.

The first step in preparation is self-introspection. Whatever the lesson is, the first duty is to look within and see whether you believe what you are going to teach. I do not mean merely the facts of some incident. Incidents, whether they are taken from the Bible, *Book of Mormon*, or from actual life, are but the means of teaching eternal, unchanging truths. The teacher should see to it that he believes that truth. He should not teach if he does not believe. If he does so, he is untrue to himself and to the church he is representing.

We are having some difficulty because teachers seem to take delight in telling what they do not believe about certain principles of the Gospel. Is your lesson prepared? Then look within and see if you believe. Choose that phase of it which you do believe and which you know is true.

If, for example, you are teaching a lesson on prayer, do not assume the attitude of the soldier when he went to the World War who believed prayer is "an effrontery to the Most High." If you feel that it is, your attempt to teach the positive blessings of prayer will be futile. On the other hand, if you have learned that there is efficacy in prayer then you will give it in such a way that the students will feel it. Note the convincing power of the same soldier's testimony when he became converted to the efficacy of prayer. "From a boy, prayer always struck me as being a presumption,

a piece of impudent effrontery to address the Allwise. One day, when earth and sky seemed mixed up in the gruelling we got from the German guns, I felt my senses reel for the moment. I kept repeating, 'My God, let me keep my head for my men's sake.' That prayer was answered, and the tangible result of the prayer is the D. S. O., which I now wear but which I feel ought to be deposited in some church. However, when I look at the bit of ribbon, it reminds me of my prayer." Believe what you are teaching. Do not repeat any part of your lesson that you do not believe.

The next step is being true to the boys and girls whom you are teaching. You must let them feel your comradeship. Speak to them along the street, invite them to your homes. How they believe in you! How boys and girls notice when they think you are slighting them! If they seem cold and indifferent toward you, seek for the reason. You know there are problems right here in this group. Some of us have an idea somebody else is too reserved, too proud. But when we come in contact with him we find that he is not officious, that it is we who have been reserved. Children are often misjudged. In one of the wards just before Christmas a boy was creating no little disturbance. He persisted in reaching out for the teacher's glove. She would tell him to stop but he would do it surreptitiously. She had not reached that boy in the lesson at all. He had insisted upon playing. She went out of that classroom feeling as if she controlled herself. Before the next Sunday it was Christmas; she was surprised when her class gave her a pair of gloves. This incorrigible was the one who presented her with the pair of gloves. He said: "That is what I was doing last Sunday when I was pulling your gloves, trying to find out what size you wore."

The third point is to be well prepared—the theme of this Convention today. I have been thrilled this morning with the suggestions given. They were given in a very impressive way. I have just one thought to add. Use the things around you. Show the example of the great Teacher who sat with His disciples and looked down on the farmers putting in their spring grain. He said, "Some seed fell on good ground, some on stony ground." There was the lesson of life. The well water. The woman came to quench her thirst. She was carrying water to her house. The well water sprang up in eternal life.

The other day a young man came into my office. He was a university boy trying

to get help on a theme that he was preparing for a kind of debate or contest. He said: "I believe I am going to try to develop the thought that Christ's principles are applicable in this day." When I asked him what he had done by way of preparation he told me. Among other things was this: "Two weeks ago I let my beard grow, I put on overalls. I went on the road to thumb my way up to Ogden. I went to the hotel for transients. A little midget came in accompanied by a boy of eighteen. A theatrical troupe had gone broke. These two were stranded, beating their way back. They became more familiar. Those members discovered this first boy did not have a coat. Winter was on. One of them said, 'Say, you cannot go out this way, I have some overalls you can have.' Another said, 'I have an old coat I do not need; you take it.' The midget was going somewhere and he and his companion decided to part their ways. Next morning the midget said, 'I can't leave that kid alone. He can't make any money; I'll stay with him and see him started.'"

The university boy related another incident that happened which showed the spirit of brotherhood. Said he: "I started through Ogden to find out if I could get some help. I posed as a boy desiring to go to school for an education, but having no money. I wanted to go to college and so I tried to get somebody to go as security for my entrance fee. . . ." He related his experience. He went to men he had known but they did not recognize him. One man happened to be reading his Bible. "I would like to go to college. I can get some work in the afternoons." He went to twelve different people and was refused. Pretty risky to guarantee for a stranger. The fourteenth man said: "All right, I am going to take a chance on you. You go up and tell the President to call me. I'll guarantee your tuition." Then the young student introduced himself. "I have been to twelve or fourteen others. Everybody refused help. I want to know why you accepted me. You acquiesced to my request; why?"

"Well, I'll tell you why. My own boy left home. I do not know where he is. I thought maybe he is just as you are now. I just thought maybe some one should be helping him." After the boy got through I said: "You are the teacher, I am the student. I have just this to say, your theme is right."

The solution of the ills of this day, as of everyday, will be found in the Gospel of Jesus Christ. You gather in experiences and then you illustrate each point. Whether you have seen results or not you have won in the work you have put forth. I think that is a lesson to every teacher—you who have a lesson to prepare. Not a speech, but a message. We all need new methods. There are ways of presenting lessons. There are incorrect ways. New ways will come to you if you will only prepare and study. We know there are doubts, desires, longings and wishes.

God bless you fellow workers. Follow the injunction of the Master:

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

"He saith to him again the second time, Simon, son of Jonas, Lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

We know these lessons. We know them; every boy and girl knows them. Study them as earnestly, prayerfully as you study your geometry, your English, your geology. God give us power to radiate sincerity in our lives, and thus to help others to know the truth, I pray, in the name of Jesus Christ. Amen.

A Christmas Investment

(Continued from page 538)

with beautiful ornaments, and to name and place the presents. But at last the work was done. Meantime, in every one's mind was the picture of the surprised children when, next morning, they entered the room.

This task completed, the girls' part was over. They did not return to witness the scene on the following morning; they were content to imagine it. For they knew what happened as surely as if they were in the room in person.

That was many years ago. The girls are now married and have children of their own. But the brightest picture in their memories is of that Christmas, and the older they get the clearer the picture becomes. It is as if the Great Artist were brightening up the canvas each year and adding touches of color here and there. Besides, this deed of kindness has produced innumerable others of like helpfulness.

Fellowship with God Through Prayer

By Claire Stewart Boyer

Fellowship is the most supreme kind of friendship. It encompasses harmony, understanding and appreciation. It develops through constant communion which results in the exchange of interests and ideals.

Fellowship begins with a feeling of harmony. When the parent lets the adult spirit slip from him and accepts the mood of childhood he and the child begin to mean a great deal to each other. So is it with human beings. They must let the cloak of every day worries and petty concerns drop from them and put themselves in harmony with all that is best and highest, with the Spirit of God. Only then can God and man begin to mean a great deal to each other.

As between parent and child comradeship is developed through words so between God and man fellowship is established through prayer. The very attitude of prayer suggests willingness to cooperate with a higher will. This harmony is not resignation but alliance. As human fetters slip from us, all that is noble in us rises to meet that Greater Power. No man is merely human—part of him is divine. All the best in us is God in us. It is this part which grows when surrounded by spiritual atmosphere. It is this part, which, in a receptive and expectant mood, can recognize the best He has to give. In the moment of unalloyed harmony man finds God and God finds man.

So out of harmony emerges understanding. Man's conquest of spiritual understanding is his greatest pilgrimage. When he begins to pray he and God exchange ideas. Man opens up his heart and God reveals his purposes. God is looking for men and women of pure heart. He finds them only through their prayers.

Understanding means that the mind reaches a definite conception. As soon as our minds have attained a certain satisfying knowledge of a personality we feel a sense of comradeship. As soon as we have a satisfying conception of God we feel a closeness to Him. This closeness increases our desires to live up to what He expects of us. If we think of God as the Shepherd knowing each member of His flock or as the Great Librarian of our souls knowing the contents of our hearts we feel the bonds of comradeship. These conceptions are much more satisfying than the idea that "God is an Engineer who started this locomotive of a world, pulled the throttle wide open and jumped from the caboose leaving the world running on the rails of law."

If we feel that we know Him and His plan for us our understanding develops into a strong bond. It is then that we wish to be satisfactory in His sight. Our first effort

is to be with Him more. So prayer becomes a constant communion not a spasmodic practice.

People who do not understand the value of comradeship with God pray only in times of great anxiety, peril or responsibility. Prayer then is selfish. We are asking God to run our errands for us. The boy who has never developed a comradeship with his father writes letters to him only when he needs help. Many relationships with God are like that—an occasional cry of need.

The desire to make communication worthy should cause people to see the difference between praying for wealth and praying for wisdom, for things instead of qualities. As to the method of prayer we are again lax. We would not stand before a king without knowing what we wanted to say nor how we were to say it. Yet many people consider prayer needs no preparation. Prayer is the "highest energy of which the human mind is capable" and is therefore worth its supremest effort. Each new occasion demands its individual consideration of thought and phrase.

When we have developed the ability to communicate with God worthily we appreciate Him much more than we could possibly do had we been careless. When we value any friendship we try to live up to the friend's hopes for us. It is the same with this divine relationship.

Constant communion of a high order brings about appreciation. Just as we take our problems to our best earthly friend for help so prayer is the "inner battlefield where men conquer false worries, trivial anxieties, morbid thoughts and spectres of the mind that irritate the spirit and make the body ill."

Our own wisdom is insufficient. Even Christ in his life struggle found it necessary to seek divine aid through prayer. "In the most skeptical man or generation prayer is always underground waiting." The most coveted comradeship possible is the comradeship of God. He who acquires it is thrice blessed.

He has reached a measure of spirituality encompassing harmony, understanding and appreciation.



Who's Who Among Our Stake Superintendents

Charles Austin Packham

Superintendent Sunday Schools Blackfoot Stake

"One who never turns his back, but goes breast forward,
Never doubts that clouds will break,
Never dreams though right is worsted,
wrong will triumph.
Holds we fall to rise;
Are baffled to fight better,
Sleep to wake."—Robert Browning.

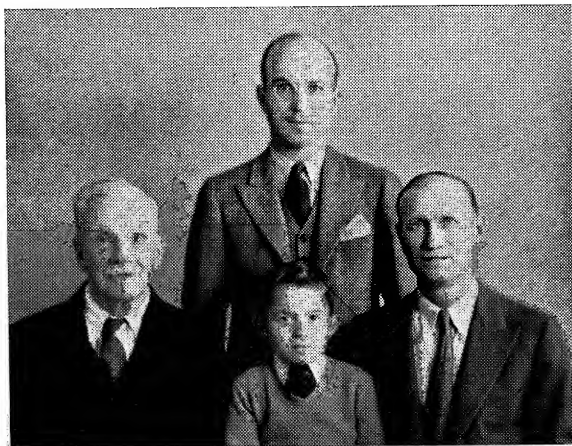
These words must have been written to describe our Sunday School Superintendent of Blackfoot Stake—Elder Charles Austin Packham, who was born March 24, 1880, in Pleasant View, Weber County, Utah. He is the son of John and Emily Knowles Packham.

In early childhood Charles was taught to be dependable and to help in the household tasks, as well as those on the farm. When four years of age his mother died and the dear, faithful mother who later came to the home to take her place has never failed to be a true mother. When eight years of

age, he was so ill with typhoid fever that every one despaired of his life. President Charles Middleton rode in a buggy ten miles from Ogden to administer to him and promised that he should live and become a mighty leader in Israel.

His work has been in the Sunday Schools of Utah and Idaho. He was called first as a superintendent at the age of twenty-three. Since then he has served as ward superintendent three times and as a stake superintendent twice. Making a total of thirty years. For seven years he served as stake superintendent of the Blackfoot stake. He was released from this position but accepted the superintendency of the Groveland Ward Sunday School.

Some years later, Dennis J. Cox, who had served as an assistant in the superintendency when Brother Packham was stake leader, was chosen to lead the Sunday Schools of the stake. He chose Brother Packham as his first assistant. Through ill health Brother Cox was released from his task, and Brother Packham has once more been chosen to lead the Blackfoot Stake Sunday Schools.



FOUR GENERATIONS

Front row, left to right: John Packham, Charles Orson Packham, Jr., Superintendent Charles Austin Packham. Standing: Charles Orson Packham.

In the year 1902 Brother Packham was married to May Hickenlooper. They are the honored parents of four boys and four girls. They own one of the best kept farms in the Snake River valley. Both Brother and Sister Packham are hospitable, lovable

people, holding many positions of trust in the church and community.

Success to the Sunday Schools of the Blackfoot stake under his able leadership and to the loyal board members who rally to his support.

DIME FUND HONOR ROLL (Concluded)

The following Sunday Schools have been reported, since the November issue of The Instructor went to press, as having collected 100% of the Dime Fund:

STAKE OR MISSION

Alberta: Beazer (Cleon Wright, Le Roy Oakay, Elmer Olson); Woolford (Roy Pitcher, Rulon Lamb, Willard Brooks).

Bear River: Beaver, Tremonton.

Blaine: Hagerman.

Boise: Eagle Branch (Wm. Harvey Harris); Nampa First (Reuben Call); Middlefork (F. Parley Feik); Vale Branch.

Cache: Third Ward, Fourth Ward, Hyde Park.

California Mission: Brawley (Carl Schow); Carlin, Nev. (Geo. C. Ferguson); Chino Valley, Elko (Rollin Smith); Fallon (S. W. Miller); Gilroy, Hanford, Lovelock, Nev. (Major O. Simmons); Porterville (S. Cooper Smith); Portola (Betram Bates); Prescott, Santa Barbara (M. H. Peck); Sparks (A. G. Blackburn); Susanville (Guy Porter); Taft (Fred Drulliard); Verde Valley, Ventura, Westwood (Rulon L. Burr); Winnemucca (Wm. Hooft).

Ensign: Twenty-First Ward, Twenty-Seventh Ward, Ensign.

Franklin: Fairview, Franklin.

Hollywood: Boyle Heights, Elysian Park, Garvanza, Glendale, Inglewood, Lankershim, Santa Monica.

Hyrum: Avon, Hyrum First Ward, Hyrum Third Ward, Wellsville, Nibley.

Lethbridge: Burdett (Albert Torrie); Champion (Morgan Smith); Lethbridge (M. G. Merkley); Stavelly (David Brown).

Logan: College West Ward, River Heights, Stake Board.

Los Angeles: Adams, Belvedere, Compton, Huntington Park, Lomita, Long Beach, Manchester, Maywood, South Gate, Vermont.

Lyman: Rock Springs, Superior.

Portneuf: Lava (Roy Byington); Downey (W. E. Burrup).

Moapa: Boulder City, Pioche, Ursine.

Mt. Ogden: Fifth Ward (Raymond Poulter, Clarence Ecklund, Chas. Dewey).

Nevada: Garrison, Montello, Ruth, Wells.

Netherlands Mission: Almelo, Den Helder, Delft, Gouda, IJmuiden, Leiden, Utrecht.

Northern States Mission: Akron, Ohio; Aurora, Ill.; Battle Creek, Bloomington, Campbellsport, Clinton, Ill.; Elewa, Wis.; Flint, Mich.; Fond du Lac, Wis.; Galesburg, Ill.; Indianapolis, Ind.; Milwaukee, Wis.; Monroe, Mich.; Peoria, Ill.; Rockford, Ill.; Sioux City, Iowa; Spring Valley, Ohio; Terre Haute, Ind.; University, Chicago.

North Central States Mission: Sioux Falls (Arlow C. Gilbert, Hans Adler, Mabel Juber, Sec.); Rochester (John A. Higgins, Ray O. Jensen, Elmo R. Smith); Chinook (Cleo Blatter, Newell Packer, Wanda Hay, Mary Lott, Sec.); Grand Forks (Harry E. Hising, Wm. E. Clark, Delbert H. Egan); Princeton (A. Douglas Allen, Allen W. Hatch, Mrs. Henry Thayer, Marlene Thayer, Sec.); Duluth (Bryant Knowlton, Nellie Hansen, Sec.); Winnipeg (Harold O. Merkley, A. C. Eburne, Arnold Roberts, Geo. Warrington, Sec.).

Northwestern States Mission: Coeur d'Alene, Ellensburg, Everett, Kalispell, Killingsworth, Lewiston, Pleasant Valley, Vancouver.

Rigby: Roberts.

Snowflake: Heber, Snowflake.

St. George: Washington.

Western States Mission: Albuquerque, New Mex.; Allison, Colo.; Bayfield, Colo.; Carson City, New Mex.; Cheyenne, Wyo.; Colorado Springs, Colo.; Denver, Colo.; Englewood, Colo.; Falls City, Neb.; Fort Collins, Colo.; Fruita, Colo.; Gallup, New Mex.; Lander, Wyo.; Mesilla Park, New Mex.

Western States Mission: Montrose, Colo.; Naturita, Colo.; Omaha, Neb.; Rawlins, Wyo.; Sheridan, Wyo.; Somerset, Colo.; Termopolis, Wyo.

"The reward of one duty is the power to fulfil another."—George Eliot.

Superintendents' Memoranda

JANUARY, 1936

Reports of the Old Year's Activities:
Annual Report to Stake Board before
January 10, 1936.

Monthly report for December.

Records for the New Year's Activities:

Revise all class roll books. See Handbook
(Nov., 1934 Edition) page 107. See page
114 also.)

New Minute Books. If you have a Junior
Sunday School order minute book with in-
terleaved forms for Junior school minutes.

New Monthly Report forms.

Ample Equipment for All Classes and
Teachers:

Instructors for every officer and teacher.

Sunday School Lesson Quarterlies for
every member.

Visual Aids.

Sunday School Convention: Attendance
as good and if possible better than last year.

FEBRUARY, 1936

Follow up use of class room equipment.

Plan demonstrations of How to Use Les-
son Quarterlies.

Encourage effective class room activi-
ties.

Sunday School Convention: Attendance
as good and if possible better than last year.

Analyze Condition and Need of School.
Use statistics and notes on careful observa-
tion.

MARCH, 1936

Re-inforce Enrichment of Sunday School
Teaching.

Help teachers to obtain abundance of ex-
cellent enrichment material. (See Sunday
School Convention.)

Co-operate with stake board.

Develop library and librarian's service.

Sunday School Conferences. (See Hand-
book, page 69, and *The Instructor*, June,
1935.)

Reviews. Re-inforce quarterly reviews by
appropriate follow-up and adaptation.

Follow Up Sunday School Convention.

Prelude

Grave.

GEORGE H. DURHAM.



SACRAMENT GEM FOR FEBRUARY

Ye children of our God
Ye Saints of Latter days
Surround the table of our Lord
And join to sing His praise.

Postlude

Piu maestoso.



1936 Convention Announcement

Following is a brief outline of the program for Stake Sunday School Conventions, for the year 1936. It will be observed that ward teachers will not be required to attend the morning sessions. The superintendencies, however, should attend and provision be made for the conduct of the schools during their absence.

Convention Theme: "The Enrichment of the Sunday School Class Period."

"This is my work and my glory, to bring to pass the immortality and eternal life of man." (Moses 1:39)

Objective: To make every Sunday School teacher conscious of the necessity, purpose and types of enrichment materials and activities.

Convention Sessions:

9:30-10:30 a. m.—Stake Board Session

Present: Members of the Stake Sunday School Board.

Round Table Discussion on Supervision as related to classroom enrichment.

10:30-12:00 — Stake Board and Sunday School Executive Officers' Session

Present: Stake Presidency, High Council members assigned to Sunday School work, Bishops, Ward Sunday School Superintendencies and Secretaries.

Program: Relation of Stake Board and Executive Officers to the Enrichment of the Sunday School Class Period.

Specific plans for Enriching Sunday School class work.

1:30-3:30 p. m.—General Session.

Present: All Sunday School Stake and Ward Workers.

Sunday School Conventions, 1936

SCHEDULE OF DATES

January 12, 1936—Ensign, Salt Lake, Granite, Grant, Cottonwood, and Hollywood and Los Angeles.

January 19, 1936—Box Elder, Bear River and Malad, at Tremonton, Hyrum, Highland, Utah, St. George, Parowan, San Francisco (Conf.)

January 26, 1936—Bonneville and Liberty, East Jordan, Ogden and Mt. Ogden, Moroni and North Sanpete, Wells, Summit and South Summit, Garfield (Conf.)

February 9, 1936—Weber, Tooele, Nevada, Zion Park, Pioneer and Nebo, Juab and Tintic at Payson.

February 16, 1936—Big Horn (Conf.), Palmyra and Kolob, South and North Davis, North Weber, Oquirrh, Maricopa (Conf.), Juarez (Conf.)

February 23, 1936—Alpine, Lehi and Timpanogos at American Fork, Carbon, West Jordan, Benson, Morgan, St. Joseph (Conf.), Kanab (Conf.)

March 1, 1936—Boise (Conf.), San Juan (Conf.), Union (Conf.), Sacramento (Conf.), Panguitch (Conf.), Gunnison (Conf.), Raft River (Conf.)

March 8, 1936—Idaho, Gridley (Conf.), Moapa (Conf.), Young (Conf.), San Luis (Conf.), Sharon, Twin Falls, St. Johns, Snowflake, Lyman.

March 15, 1936—Blackfoot and Shelley at Shelley, Deseret, Uintah, Emery, Franklin and Oneida, Roosevelt.

March 22, 1936—Bannock, Beaver, Wasatch, Oakland, Bear Lake and Montpelier, Cache and Logan, Burley, Cassia and Minidoka.

April 12, 1936—Sevier, North Sevier, and South Sevier, South Sanpete, Rexburg, and Yellowstone, Rigby, Idaho Falls and North Idaho Falls, Millard, Lost River (Conf.), Curlew (Conf.)

April 19, 1936—Duchesne, Star Valley, Portneuf, Woodruff, Pocatello, Wayone (Conf.).

April 26, 1936—Blaine (Conf.), San Bernardino (Conf.), Alberta (Conf.) Lethbridge (Conf.) Teton.

May 3, 1936—Taylor (Conf.).

Not scheduled: New York, Oahu.

SECRETARIES



Albert Hamer Reiser, General Secretary

END-OF-THE-YEAR WORK

Appropos of the secretary's end-of-the-year work, attention is called again to the requirements to be complied with to earn a 1935 Seal of Approval:

1. A complete and accurate *monthly report* must have been sent to the stake secretary every month in the year.

2. The annual report for the year 1935 must have been sent to the stake secretary before January 10, 1936. It must be complete and accurate.

3. The stake secretary must certify that the ward secretary's *minute book* and *roll books* are kept neatly and according to the recommendations of the General Board.

4. All the minutes for the year must have been approved by the member of the superintendency responsible for records, and that approval must be indicated by his written signature in the space provided on each page.

5. The minute book for the year must be complete with quarterly and annual summaries.

6. Twelve years of the Abridged Sunday School History, 1900 to 1912, must have been completed during the year (at least one year a month).

Abridged History of the Sunday School since 1900:

Any twelve years' history completed during 1935 may be credited toward requirement number 6.

Every secretary should take special care to record in the Record Book of the Abridged History the facts about the year 1935.

Keep Records Permanently in a Safe Place:
One important lesson learned from trying to reconstruct the history of Sunday Schools since 1900 is the great importance of depositing all the Sunday School records in a safe, known and accessible place where they are protected from destruction by fire, moths, mice, mold, moisture and misplacement, or loss.

The records are not the secretary's personal property, but the property of the Sunday School. When the secretary is released, he should deliver all the records in his possession to his successor with a solemn charge to preserve them carefully and pass them on in good condition. The new secretary should be told where old records are stored.

1936 Supply of Monthly Reports:

A supply consisting of one pad of 1936 monthly report forms for every ward Sunday School secretary in the stake has been sent to every stake superintendent and for the mission Sunday Schools, to every Mission office.

One pad contains twelve sets of report forms, enough to last each secretary for one full year. If any forms are lost or destroyed, a replacement supply can be obtained from the stake secretary. Cost 25c a pad.

When Monthly Reports are Due:

Sunday School secretaries will find it easier and better to compile the monthly report week by week and not leave the making of the report as a whole until the end of the month.

It will be noted that the weekly sections of the report simply call for a copy of facts and figures found in the minutes of the session for the week. The report for the month is in reality an abstract of the minutes of each Sunday School session of the month.

When a secretary compiles the report week by week, it is ready on the last Sunday of the month for the signature of the member of the superintendency who is responsible for records and reports. Promptly thereafter the secretary should send the original and duplicate to the stake secretary, who can send the originals to the office of the General Board before the seventh day of the following month.

Annual Report Forms:

Annual report forms for every Sunday School have been sent to stake superintendents and mission offices for distribution to secretaries.

Please study these simple forms carefully. The reports, to be worth while, must be complete, and accurate and should be sent in promptly.

Ward secretaries should forward their reports to stake secretaries before January 10, 1936, and stake secretaries should forward the stake reports to the General Secretary before January 20, 1936.

Signatures Needed and What They Mean:

When the 1936 forms are received secretaries are asked to note that the completed reports are to be submitted to the superintendency for the signatures of each member.

When these brethren sign the report, they sign the printed statement which says, "We, the undersigned, have checked this report and attest it to be correct."

This year not a single incorrect report

need get to the stake secretaries or to the general secretary.

Another advantage in having the members of the superintendency check the report for accuracy and sign it is, that thereby they will have opportunity to study carefully

this important summary of the results of their year's work.

Every secretary should resolve to compile promptly a complete accurate report, the value of which the superintendency will confirm by checking and signing.



General Committee: A Hamer Reiser, Chairman; Horace H. Cummings, and T. Albert Hooper

STEPS UPWARD IN PERSONALITY

What Kind of Person Do I Want To Be?

Above is the double title of an exceptionally useful book for religious teachers by Laura Haddock, M. A., student counselor in Detroit public schools, published by the Professional and Technical Press, New York.

The writer of this announcement secured first a library copy of the book but after turning part way through the volume found it to be such a rich source of teaching material in the form of excellent discussions, and more than two hundred well chosen and classified poetic and prose quotations, that he just had to buy the book even though the price is rather high, \$3.25. It is a book that would prove most valuable in any Sunday School, or ward, or private library.

Though it is written by a psychologist it is so popular in style that it will prove most interesting to the thoughtful young people for whose benefit it is primarily written.

The volume is presented as forty character building lessons, the purpose of which is set forth as follows:

"To Help Adolescence:

- (a) To understand themselves.
- (b) To analyze their feelings.
- (c) To sympathize with the feelings of others.
- (d) To recognize what society expects of them.
- (e) To realize their responsibility for their own conduct.
- (f) To appreciate the power within themselves to decide and control their plan of life.
- (g) To choose a plan."

"THE PONY EXPRESS GOES THROUGH"

This is an American saga told by its heroes, edited by Howard R. Driggs, with eight illustrations in color and forty in black and white, by Wm. H. Jackson, Price \$2.50. Published by Fredrick A. Stokes, 443 4th Ave., New York City.

Dr. Howard R. Driggs is a Professor of English Education at New York University and President of the Oregon Trail Association, also a member of the Deseret Sunday School Union Board. He has been a lifelong student of Pioneer History in the American West and has specialized in the Pony Express. Closely associated with him in his enthusiasm has been the artist, Wm. H. Jackson, who knew the West in Pony Express days and drew on the spot and at the time, the riders, horses and stations. Every detail in his drawing of Pony Express equipment, every color in the panorama of plain and mountains enhances the value of the text.


Both author and artist have caught the spirit of the Pony Express—the most heroic project of Pioneer history. It is superlatively thrilling as it comes from the men who put it through. It makes a saga of American youth, endurance and courage that is unmatched in history. It represents the spirit that made the United States a country that cannot fail while we cherish that spirit. It is an invaluable record for young Americans today who must carry on their tradition of keeping faith with an ideal.

The volume is a valuable reference book for the Church History Department as it contains many accurate and first-hand accounts of the thrilling days of the Pony Express.

"Born in a stable, cradled in a manger,
In the world His Hands had made, born a stranger."

—Christina Rossetti

TEACHER TRAINING



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman

Course for 1936

The tentative schedule for 1935-36 appeared in the September issue of *The Instructor*. The schedule below is for classes started October 13th. However, teacher-training classes may start at any time. By omitting "Observations," classes started in January may complete in June.

References are to the official text, Wahlquist, *Teaching as the Direction of Activities*. Order through the General Secretary or the Deseret Book Store.

SCHEDULE FOR JANUARY, 1936

January 5th. Use of Visual Aids in Teaching.

Chapter VIII, pages 88-97, inclusive.

The class session devoted to this topic should be in the form of an actual classroom demonstration of the use of visual aids in teaching. If projectors, slides, films, or pictures are not immediately accessible, the instructor should exhibit catalogues, illustrated booklets, advertisements, etc. These are obtainable free of charge by addressing the firms listed in the text, page 96.

The General Secretary, 50 North Main Street, Salt Lake City, will respond to requests for slides, films and pictures on religious themes. The Bureau of Visual Instruction, Brigham Young University, Provo, Utah, will supply information, catalogues and visual materials of all types. Stake and ward leaders are urged to make early requests.

In view of the public interest in "clean movies" the class should hear a review of Forman's *Our Movie Made Children*. The same data are condensed in Miller's *Movies and the Children* (15c). Mailing addresses are to be found in the text, page 97. Visit the public libraries for these and other citations.

Inasmuch as the Assignment is the topic for consideration in the next session, special attention should be given to the form of the assignment. See page 104 f. for a practical assignment, meeting the criteria outline on page 99. Note that this exercise forms the basis for exercises in connection with chapters X and XI.

January 12th. The Assignment.

Chapter IX, pages 98-105, inclusive.

Assignments prepared by students (Learning Exercise No. 1) should be checked

against the criteria described in the text (p. 99). The importance of the assignment is evident if the student will recall the four basic principles of learning. How is it related to self-activity? to interest? to apperception? to simultaneous learnings? Practical procedures should be stressed: When should the assignment be made? How? Why have objective evidence of study (i. e. graphs, tables, written answers, tests, etc.)?

The real test of this lesson is the teacher's assignment for January 19th. In introducing Chapter X, "Directing Study," call attention to Learning Exercise No. 1, and relate this to today's lesson.

January 19th. Directing Study.

Chapter X, pages 106-115, inclusive.

Special attention should be directed to Learning Exercise No. 1, which is a continuation of the exercise discussed last Sunday. Consequently, students, reciting the previous Sunday may be called upon again. In this connection note especially the objective evidence of study (see p. 113).

Contrast the preparation of day school and Sunday School lessons. Indicate the necessity of directing study in the Sunday School class hour. (p. 111 f.)

Have the class formulate rules of study. Write these on the blackboard. See page 109 f.

Consider practical questions: How much time should be given to study in the Sunday School? What preparations for study must be made? How about the discipline?

In making the assignment, call special attention to Learning Exercise No. 1, a continuation of the learning exercises in the two previous lessons.

January 26th. The Art of Questioning.

Chapter XI, pages 117-125, inclusive.

Consider Learning Exercise No. 1. Relate to previous discussions.

What is the place of the question in the various types of teaching: recitation-discussions? lectures? problems and projects? socialized recitations?

How should questioning relate to the four underlying principles: self-activity? interest? apperception? simultaneous learnings?

Emphasize practical considerations: char-

acteristics of a good question; uses of the various types; procedures in questioning; in handling answers.

In the assignment for February 2nd, em-

phasize Exercise No. 7. If it is thought desirable this can be related to Learning Exercise No. 1 in the three previous lessons. See page 137 for hints on the assignment.

≈ Unions ≈

Under Direction of the Teacher-Training Committee

The February Union Meeting

Topic: Classroom Routine and Discipline.

Reference: Wahlquist, *Teaching as the Direction of Activities*, Unit III, Chapters XIV and XV and the Review of Unit III.

This subject, Classroom Routine and Discipline, is timed to coincide with problems now arising in the new 1936 classes. Although problems in routine and discipline are not generally conceded to be as important as problems of instruction, a good control technique is necessary if lessons are to be presented under the most favorable circumstances. Beginning teachers in the Sunday School are usually more baffled with management than method. This topic affords the stake board the opportunity to help all teachers with these troublesome matters.

Suggestions for the General Session

A well qualified speaker should devote fifteen minutes to a consideration of the topic, emphasizing those items needing most attention in the particular stake. The following outline is merely suggestive:

1. How formal should the Sunday School classroom be?
2. What classroom factors should be reduced to sheer routine?
3. What constitutes good discipline in the Sunday School classroom? Poor discipline?
4. What are the causes of poor discipline?
5. What are effective disciplinary measures?

Suggestions for the Departmental Session

On two previous Sundays, the department supervisors should visit two classrooms following "Directed Observation," No. 3, pages 168 and 169. These visits should give the supervisor the proper mind-set for this lesson as well as indicating the point of attack in the particular stake.

The class hour should be spent in a follow-up on the talk in the general session. The specific problems outlined in the Review of Unit III, pages 171-172, should form the basis of an interesting discussion. On the basis of previous observations, the supervisor should present additional problems.

Note: The topic for the March Union Meeting is "Growth in Service."



A class without a teacher is like a boat without a rudder.

"To know how to suggest is the great art of teaching."—Amiel.

"The true knight of Learning—the world holds him dear—

Love bless him, joy crown him, God speed his career."

—O. W. Holmes.

"I am not a teacher: only a fellow traveler of whom you asked the way. I pointed ahead—ahead of myself as well as of you."—Bernard Shaw.

CHORISTERS AND ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham and Gerrit de Jong

Song No. 86, "Choose the Right," will be used for study purposes in the January Union meetings and presented to the Sunday School congregations in the month of February.

TEMPO: A BASIC FACTOR IN CORRECT MUSICAL INTERPRETATION

There are many observers who believe that the tempo of most of our Sunday School songs is too slow. They constantly encourage us, therefore, to sing faster, believing that good singing and fast singing are synonymous. On the other hand, there is a considerable number of critics who would have us sing all of our songs uniformly slow, because we do our singing in a church house. Neither of these extreme positions will ever aid us in making our Sunday School singing more inspirational, the task we have set for ourselves this year.

A song that is sung too fast loses every opportunity to bring out the message embodied in the text, is robbed of its dignity, and its general effect becomes that of a mere jingle. Careful pronunciation of the words, so necessary to the full enjoyment of a devotional song, often becomes impossible at an exaggerated tempo. Contrariwise, a song sung too slow sounds unnatural and lifeless, and many inspiring parts of it fail to make the impression they could make at a more spirited tempo.

Before a new song is presented, we should make an effort to discover the natural tempo; that is to say, the tempo most effective in bringing out every beauty of text and musical setting. Undoubtedly every piece of music has such a true and characteristic tempo, taken at which the song becomes most inspirational and enjoyable. It is necessary, therefore, that each song be studied individually, so that the chorister will know the most effective tempo for it. No blanket rule, that we should speed up our tempos generally, or that we should slow them down generally, can be of any assistance to those who would make their Sunday School singing more inspirational.

To determine the proper tempo of a song, we must consider many factors. In the first place, the composer has conceived the musical setting to be rendered at a certain rate of speed. In most cases, however, specific directions or explanations from the composer to us (in the form of metronome marks or the Italian adverbs and adjectives so often found at the head of instrumental music) that might help us to discover the tempo

he had in mind as the best suited, are lacking. In all of the 295 Sunday School songs in our book, only 76 directions are found, and most of them are not specific concerning the speed. This can only mean, of course, that we are compelled to study closely the body of the text and music so that we ourselves shall be able to determine the proper tempo.

It should also be remembered that the same song may have to be sung differently on different occasions. For instance, if the entire congregation sings with vigor and sustains the tones well, the tempo does not need to be quite so fast as when a smaller group with less sustaining power were rendering the same song. On the other hand, the chorister must not expect his congregation to execute successfully the many liberties soloists take with tempo.

Tradition, too, has done much to establish the tempos of our Sunday School songs. We have become so accustomed to certain tempos for certain songs, that to sing them at different tempos would be to detract materially from their power to convey the feelings they are intended to call forth. It may be wise for us not to be too much governed by this factor, but we cannot totally neglect it with impunity. In this regard it should be said, however, that, in spite of tradition, we should not be a party to the perpetuation of the currently erroneous renditions of some of our songs. (Cf., for instance, the singing of No. 242 in 4/4 time instead of 2/2; the singing of No. 53 in 4/8 instead of 2/4; No. 85 in 4/4 instead of 2/2; the disturbingly slow tempo so often heard in No. 65; and other such faulty renditions which have become more or less fixed.)

When the appropriate tempo is found and adhered to, it will be noticed that the singers have no difficulty in pronouncing the words of the text clearly and easily, that the music is not reduced to a mere rhythmic jingle, and that the architectural construction of the musical setting is not lost because of extreme slowness. The singers enjoy their participation more, for the message of the text is emphasized rather than interfered with by the music, and the chorister does not ex-

perience unusual difficulty in keeping the congregation to the tempo indicated by him.

In our song for the month, No. 86, "Choose the Right," we have a good example of a song that could easily be made to lose its effectiveness if too fast a tempo is taken. It should be noticed, however, that at a slower tempo it will become more necessary and more difficult to sustain the tones well, which must be done if the whole rendition is to be

as earnest as the direction calls for. When the tempo is too fast, it becomes troublesome to pronounce the words of the second and sixth measures, and the interesting tenor part fails to contribute its effect. The tempo should be at once fast and steady enough to reflect the determination and confidence of the text, but not so hurried that each significant word cannot be sufficiently sustained and emphasized.

Who and What Are They?

OCCUPATIONS AND ACADEMIC ATTAINMENTS OF GENERAL BOARD MEMBERS

Nine Doctors of Philosophy (Ph. D.): George R. Hill, Howard R. Driggs, Adam S. Bennion, Elbert D. Thomas, Frederick J. Pack, John T. Wahlquist, M. Lynn Bennion, Gerrit de Jong, Carl F. Eyring.

Two Honorary Degrees: Milton Bennion, Elbert D. Thomas.

Eight College Professors: Milton Bennion, Howard R. Driggs, Elbert D. Thomas, James L. Barker, Frederick J. Pack, John T. Wahlquist, Gerrit de Jong, Carl F. Eyring.

Eleven Other Professional Teachers: Horace H. Cummings, Edward P. Kimball, Tracy Y. Cannon, Frank K. Seegmiller, P. Melvin Petersen, Geo. H. Durham, Inez Witbeck, Lucy G. Sperry, Marie F. Felt, M. Lynn Bennion, Delores Bailey, Ruth Whelon.

Four Professional Musicians: Edward P. Kimball, Tracy Y. Cannon, Geo. H. Durham, P. Melvin Petersen.

One Ex-Theatrical Manager: George D. Pyper.

Two Agricultural Experts: Mark Austin, De Lore Nichols.

One Chemical Engineer: George R. Hill.

One Banker: John F. Bennett.

Seven Business Men: John F. Bennett, Geo.

M. Cannon, H. H. Rolapp, T. Albert Hooper, A. C. Rees, Chas. J. Ross, Geo. A. Holt.

Four Lawyers: Henry H. Rolapp, Robert L. Judd, A. H. Reiser, Lynn S. Richards.

One General Church Authority: David A. Smith, of the Presiding Synod.

There are on the Board 7 Bible names—Adam, David, Mark, John, James and Ruth; 2 Poets—Milton and Horace; 14 Kings and Queens—Henry, Edward, Alfred, Charles, Elbert, Frederick, Marie, five Georges, two Alberts and 12 uncrowned—Howard, Tracy, Robert, Frank, Melvin, Inez, Lucy, Lynn, Gerrit, Carl, Delore and De Lores.

But all are teachers of the Gospel of Jesus Christ.

CHANGES ON THE GENERAL BOARD

The taking from our Board of Elders J. Percy Goddard and Frank L. Ostler to positions in stake presidencies, while a gain to the stakes is a district loss to the Sunday Schools. We know, however, they will be a power for good in their new positions and we wish them joy in their new labors. The General Board is happy to announce the appointment of Sister Ruth Wheelon as a General Board member. She has been assigned to the Church History department in which she has worked on the Granite Stake Board for some time.

CHRISTMAS

'Tis the season for kindling the fires of hospitality in the hall, the genial fire of charity in the heart.

—Washington Irving.

PRESIDENT GRANT'S NATAL DAY

The Deseret Sunday School Union, three hundred and thirty-five thousand strong, con-

gratulates President Heber J. Grant on his seventy-ninth birthday, which occurred November 22nd. We are grateful for his health and vigor and the evidence that he is still "going strong."

May the blessings of the Lord be upon him. May wisdom and vision crown his days and the "peace of God which passeth understanding" be upon him forever. This is the earnest prayer of the Sunday School workers the world over.



President
Heber J. Grant

THE MISSIONS



General Board Committee: Robert L. Judd, Chairman; Bishop David A. Smith, Vice-Chairman; Alfred C. Rees

Mission Sunday School Extension Courses

The new extension work which has been proposed for the Missions in order to assist them in reaching and teaching the scattered saints who do not have access to Sunday Schools is a most interesting development and evidences the keen attention that is being given the work by the Mission Presidents and their helpers. It is the desire of the General Board to do all it possibly can to assist in this new field.

At the present time the Board Committee is working with the Mission Presidents in an effort to determine the two courses that shall be followed during the year 1936. At the same time the committee is endeavoring to determine how and in what manner the lesson material can be prepared and distributed to the best advantage to all Missions. It may be that the details of the plan cannot be formulated and the lesson material prepared for commencing in all the Missions by the first of the coming year. It is suggested by the Board that these Missions now carrying on the work go forward as they have done heretofore, until the plan for all the Missions is matured. When that time comes they may change to the general standardized procedure or continue for the coming year as they have started.

To the Missions which have not as yet opened up this work, the Board suggests that you begin at once to make up your rolls of the members to be served so that when the lessons are ready for distribution you may be in a position to commence the work without delay.

208% Dime Fund

The Sunday School of Bisbee, Arizona, California Mission, on September 15th collected 208% of the Dime Fund. The collection was made through the co-operative

efforts of the officers and teachers of the school, some of whom are in the picture shown below. Reading from left to right, the names are as follows:



First row: Harriet Windsor, Secretary; Fern Windsor, New Testament; Nelly Lines, Gospel Doctrine. Second row: Nelly Pederson, Assistant Secretary; Helen Windsor, Church History; Iola Lloyd, Church History; Metta Marks, Chorister and Kindergarten. Third row: Arthur Evans, Gospel Messages; Ralph M. Pederson, Superintendent; William H. Windsor, Second Assistant Superintendent.

First Assistant, M. O. Evans and six others were absent when the picture was taken.

A CHRISTMAS THOUGHT

(Inspired by the Winter Scene on Temple Square. See Cover.)

As temple spires reach into realms above,
And Nature robes herself in beauteous white,
So Christmas lifts our hearts to deeds of love,
And clothes our friendships with a new delight.

—G. D. P.

WOMEN'S SECTION



General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman

General Subject: The Ideals of Mormon Womanhood

First Sunday, February 2, 1936

Lesson 5. Our Destiny

Objective: To teach that our destiny is to rise above all imperfections in our march toward perfection.

References: Savings of the Savior: Widtsoe, *Rational Theology*; Whitney's *Saturday Night Thoughts*; Hawthorne's *Great Stone Face*; Longfellow's *The Builders*.

Text: Sunday School Lessons (quarterly), No. 5.

Method of presentation:

It is a comforting, stimulating thought to every girl and woman to know that she is pursuing a course that has a definite objective. Nothing is so irritating or confusing as to feel that the future is full of uncertainties. This is true in every field of endeavor. The young girls of your class will readily tell you that when they go to the University they have a specific course in mind. That course is based upon their own conception of what they hope to achieve. They take art, literature, teacher-training, or what not; they may even find deep satisfaction and interest in delving into the sciences. They appreciate that it would be sheer waste of time, money and effort to pursue a course with no objective in mind because they know that such procedure would end in utter despair and futility.

As teacher you can extend this comparison further into other realms of endeavor in which women are interested to show that in every case women want to know whether they are going and why. It is in recognition of this human need, desire and urge that the Lord has wisely mapped out a course for the human race. He has set up an objective, prescribed the method by which this destiny can be reached. He has not left it in the realm of guesswork. The road map, if we may so term it, is the gospel. It defines and describes every part of the road to that goal, which is perfection.

Call attention to the sayings of the Savior where He made it very clear that he came into the world to achieve certain definite things; and that the Lord restored the gospel to re-emphasize what He told former generations, exactly how His children can reach perfection.

Hawthorne's "Great Stone Face" shows how one unconsciously moves toward an objective when it is constantly before him. Long-

fellow has stressed the fact that an important work is assigned to each individual and how he must build in his efforts to fulfill an allotted task. This will give opportunity to answer the question which is in the minds of many young people: why they should be such strict observers of the gospel plan? Why not make occasional departures? Why not leave the prescribed highways and go into the byways? You will have no difficulty in getting the proper answer; for young girls will readily see that, to say the least, it is a waste of time and loss of effort in any line of endeavor to depart from the prescribed course when those who know the way have outlined it and have warned against any detours. That is why the Lord has set up the Word of Wisdom, prayer, payment of tithes and all the other practices and teachings of the Church, all of which are signals along the highway that point the way to perfection. And emphasize that no other people on the earth have such a glorious, comprehensive understanding of man's destiny as do we, simply because others have not understood or caught the significance of what the gospel means to the individual; that it maps out to each one the course which she is to pursue if she wishes to reach the highest point of personal development.

Time permitting, let some one give the substance of the "Great Stone Face" and read part of "The Builders."

Second Sunday, February 9, 1936

Lesson 6. Mission of the Redeemer

Objective: To teach that we have a moral obligation to support and obey the plan of redemption, inasmuch as we, in the spirit world, personally approved of it and accepted the Son of Man as the Redeemer of the world.

Text: Sunday School Lessons (quarterly), No. 6.

References: *The Gospels*; *Doctrine and Covenants*; Whitney's *Elias*, canto 3, part 2; Longfellow's *Golden Legend*; Browning's *Balaustian's Adventure*; Talmage's *The Vitality of Mormonism*.

Method of presentation:

The scriptural quotations in today's lesson, as they appear in the quarterlies, give the Savior's own words respecting His mission. He made it clear, and removed all speculation, as to the definiteness of His course of action and the part which members of the hu-

man race are to play in this extensive program of redemption and salvation. Let the class see that the Savior has laid down the terms upon which salvation can be had. This constitutes a sort of contract which binds both parties, namely, the Savior and the individual. This is what we generally call a covenant. For instance, when we are baptized we make a covenant, when we partake of the sacrament, when we pay our tithing, when we pray. Every time we beseech a blessing we appreciate that the blessing will come to us only upon certain terms which we must fulfill. Herein lies the value of the gospel plan inasmuch as it makes the contract clear and specific. The world in all its struggles and aspirations to understand what the Lord requires and what the people themselves are to do to achieve salvation, was in complete darkness on this point until the Lord restored the gospel through the Prophet Joseph Smith. It is therefore left to each individual woman and girl in the Church to determine whether she wishes to enter into such a contract and to pledge herself to do the things which the Lord requires, with the understanding that if she fulfills her part, the Lord can always be depended upon to fulfill his promises.

In law it is understood that a one-sided contract, called a unilateral contract, is not binding. This is also true as far as our relations with the Lord are concerned. Both parties must be bound. As far as we are concerned the contract calls for our strictest compliance with all the terms laid down in the contract; namely the gospel. Clearly, the bringing of the gospel to us reveals the love of God for us in its highest aspects.

Let your class discuss their attitude toward the value of such a covenant or contract with such a personage as God himself; and how readily we should seize upon such an opportunity to enter into negotiations with one who promises to bestow blessings, glories and joys upon us beyond our conception at this time to appreciate or understand.

Third Sunday, February 16, 1936

Lesson 7. Value and Fruits of Free Agency

Objective: To teach that in demanding our individual free agency we must also accept complete individual responsibility for our acts.

Text: Sunday School Lessons (quarterly), No. 7.

References: Widtsoe's *Rational Theology*; *The Gospels*; Section 76 *Doctrine and Covenants*.

Method of presentation:

This lesson affords an opportunity to take away all the glamour from the catchy statement so often made by people who want to be classed as independent and free-thinking that "they are not going to be bound by dog-

ma or creed." It offers an opportunity to shatter this empty bit of heroics and strip it of all its shallow pretexts.

As the lesson will show, this "freedom of action" which is sometimes falsely paraded as "new thought," or a product of the "youth movement," really had its beginning far back in the spirit world. It is fundamental. It is not new. It has never been taken away from us. We have always possessed; even though we have sometimes failed to think of the many aspects of the question. We want to play with dynamite and yet do not wish to expose ourselves to the danger; we want to touch the hot stove but want to be saved from getting burned; we want to waste our time at school and yet get our degree; we wish to be unlovely and yet expect to be loved. We wish to reap without sowing; we wish to draw our pay without labor. These attitudes are no more inconsistent (as members of your class will readily admit) than the one which we sometimes exhibit in the realm of religion, when we declare our supreme right to do as we wish, ignore and flout all laws, rules and regulations, and at the same time expect to be in the good graces of the One whose teachings and admonitions we ignore.

Let it be made clear that we have the right to be moral or immoral; to keep our bodies clean or unclean; to elevate our spirits or to debase them; to do anything we wish, with the clear and complete understanding that we will be rewarded exactly in the manner in which we employ this right of free, independent action, which we term free agency.

The Lord revealed to Joseph Smith and Oliver Cowdery, section 76 a comprehensive, clean cut classification of the resurrected beings based entirely upon what they did in mortality. Let some one in the class by previous appointment, read excerpts from that section. (Read "Live Straight" in this issue.)

Fourth Sunday, February 23, 1936

Lesson 8. Operations of the Priesthood

Objective: To teach that the Priesthood is the one and only agency of connection and authority between the Lord and his children.

Text: Sunday School Lessons (quarterly) No. 8.

References: *Pearl of Great Price*; *Doctrine and Covenants*; Widtsoe's *Rational Theology*.

Method of presentation:

We are indebted to science for teaching us this one fact; that we are just beginning to realize how unbounded are the forces of nature; and that we are still in our infancy in an understanding of how to harness them

(Continued on page 558)

GOSPEL DOCTRINE

SUBJECT: TEACHINGS AND TESTIMONY OF THE NEW TESTAMENT WRITERS
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: George M. Cannon, Chairman; Frederick J. Pack,
Vice-Chairman; Mark Austin

LESSONS FOR FEBRUARY

CONCERT RECITATION

(Doctrine and Covenants, Section 130,
verses 20 and 21)

"There is a law, irrevocably decreed in
heaven before the foundations of this
world, upon which all blessings are predi-
cated—

"And when we obtain any blessing from
God, it is by obedience to the law upon
which it is predicated."

First Sunday, February 2, 1936

Lesson 4. A Brother's Testimony.

*Objective: A sincere testimony is like the
sun which sheds his rays upon all, yet loses
nothing in brilliance. The more we give in
goodness, the more we possess.*

Text: Sunday School Lessons (quarterly),
No. 4.

References: *Ancient Apostles*, Chapter 2;
Pen Portraits of the Twelve, Chapter 5.

The parts of this lesson:

- I. The setting:
 - a. "The Fertile Crescent."
 - b. Palestine.
 - c. The Sea of Galilee.
- II. The Men:
 - a. John the Baptist.
 - b. Andrew.
 - c. Peter.
 - d. The Messias.
- III. The Message, "We have found the
Messias."
- IV. What this message does for those who
receive it and what is their responsibility.

Arrange or assign one week in Advance:

1. To sing in class or to have sung in the
opening exercises "Memories of Galilee,"
page 122, *Deseret Sunday School Song*
Book.

2. Assign some one to read the following
descriptions of the Sea of Galilee and the
Dead Sea. ("There Are Two Seas")

3. Assign to someone who can do it vividly
and graphically the description of the char-
acters and circumstances of Andrew and
Simon before "they found the Messias" and
after.

The impressive feature here is the obscure
and humble condition of these men at one

extreme before and the transformation which
occurred from their contact with the Mes-
siah. This miracle wrought by the spirit
of testimony has its counterpart in the lives
of thousands of our immediate predecessors
and contemporaries, if not in our own lives.

4. Assign some one to analyze briefly for
presentation to the class (2 minutes) the
elements of or fundamental truths associated
with Andrew's testimony. See quarterly
lesson—"The Essence of Andrew's Testi-
mony."

How to Present this Lesson:

1. Have Class Sing "Memories of Galilee"
or if it was sung in the opening exercises,
refer to it appropriately.

2. Write the objective of this lesson on
the blackboard at the top. Leave it there
throughout the class period.

3. Invite class to consider the geographical
reasons for the importance of Galilee and
Palestine.

a. Draw on blackboard a map of "The
Fertile Crescent." Show Babylonia, Assyria,
Palestine, Arabia, Peninsula of Sinai, Egypt.

b. Stress that the great civilizations of
ancient times developed on the water re-
sources of the great river systems, Tigris
Euphrates on the one hand and the Nile
on the other.

c. What was the usual route of travel
between these two great river civilizations?
Why not across the Arabian desert?

d. What were the occasions for travel
back and forth across Palestine by Baby-
lonians, Assyrians, Egyptians? Trade and
military conquest.

e. Why was Palestine then a most strat-
egic place for Jehovah to place His chosen
people and to send "The Messias"? The
heathen could not help but learn of Him
here on the highway of the ancient world.

f. Point out on a map of North America
how modern Israel is spread across the east
and west highway of the modern world.
Why? What is our great opportunity thus
geographically situated? What are our re-
sponsibilities?

3. This leads naturally to the assignment
No. 3. Have the circumstances of Andrew
and Peter described and the transforming
effect of meeting and knowing the Messias
commented upon.

4. Stress the fact that Andrew's first im-

pulse was to share his discovery. This is typical of everyone who discovers Jesus as the Christ. It is the explanation of the missionary fervor which has spread the knowledge of Him in all times.

5. Next have read the description of the Sea of Galilee and the Dead Sea. ("There Are Two Seas")

6. Under the objective which you wrote at the top of the blackboard write "We grow as we give."

7. If time permits conclude the period by having the class give reason for believing the following statement: Spirituality may be measured by ability and disposition to give. Consider those who have given the most enduring things, most unselfishly to the world: Jesus, Joseph Smith and in a lesser way, parents, mothers—and the spiritual effects of their sacrifices.

Second Sunday, February 9, 1936

Lesson 5. A Period of Preparation.

Objective: a. *The Gospel is a plan of Life and Salvation unto all who accept it and are faithful and obedient.*

b. *Obedience to Christ's words brings blessings.*

Text: Sunday School Lessons (quarterly), No. 5.

Preliminary Statement to Teachers:

The subject matter presented in the lesson quarterly under this title "A Period of Preparation" is too extensive and too important to be confined to one lesson. At least two class periods will be needed for it. It raises points which go to the whole foundation of the year's work. If the significance of the events treated in these lessons is clearly

developed, the members of your class will gain a renewed grasp upon the practical fundamental purposes of the gospel and its vital importance in the life of mortal man.

The parts of this lesson:

1. The Problem Jesus Had to Solve—How Most Adequately to Perpetuate His Power and Influence among Men.

—The Need for a Solution.

—How He Solved the Problem.

2. What He Revealed to His Disciples by the Miracles:

—The Power and Purpose of God to bring all men unto eternal life (if they, through obedience, will accept it).

—That He is the Personification of that Purpose and Power.

—The Miracles were Demonstrations of that Power over the powers of deterioration, destruction and decay which, if not defeated, deny salvation and eternal life to man.

The miracles demonstrated power over—

1. Demons.

2. Disease.

3. Death.

4. Destructive forces of nature—the winds and the waves.

5. Doubt.

How to Present these Lessons:

Treat this material as one long lesson to be presented in at least two installments.

One week in Advance:

1. Make a brief preview of these lessons and urge every one to read the lesson quarterly. The discussion and the lessons will be far more meaningful to those who have read the material in the quarterly.

2. Assign four persons to review briefly

There Are Two Seas

By Bruce Barton in McCaff's

There are two seas in Palestine. One is fresh and fish live in it. Splashes of green adorn its banks. Trees spread their branches over it and stretch out their thirsty roots to sip of its healing water. Along its shores the children play, as children played when He was there. He loved it. He could look across its silver surface when He spoke His parables and on a rolling plain not far away He fed five thousand people. The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine, and men build their homes near to it and birds their nests, and every kind of life is happier because it is there.

The river Jordan flows on south into another sea. Here is no splash of fish, no fluttering leaf. No song of birds, no children's laughter. Travelers choose another route unless on urgent business. The air

hangs heavy above its waters, and neither man nor beast nor fowl will drink. What makes this mighty difference in these neighbor seas? Not the river Jordan. It empties the same good water into both; not the soil in which they lie; not the country round about. This is the difference: The sea of Galilee receives but does not keep the Jordan; for every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income jealously. It will not be tempted into generous impulse. Every drop it gets it keeps. The sea of Galilee gives and lives. This other sea gives nothing. It is named "The Dead." There are two kinds of people in the world. There are two seas in Palestine.

(4 minutes each) in the class on the Second Sunday, the following sub-titles:

- a. Home in Capernaum.
- b. A Lesson in Obedience.
- c. A Memorable Sabbath.
- d. Another Week of Preparation.

3. Have placed upon the blackboard before the class period begins as much of the above outline of "The parts of this Lesson" as you deem necessary to show the class what you propose to consider.

4. Begin this lesson with a short statement, the purpose of which should be to make clear the first part of the lesson, namely, "The Problem Jesus Had to Solve." The statement below under this title is offered simply to suggest a point of view as to why a solution was necessary.

5. Have each person assigned to review a part of the material in the lesson quarterly present his review. Take the precaution of requesting that the time limits set be strictly observed.

Every part presented in these lessons should be carefully measured and timed, else you will never succeed in getting your whole case before the class. Consider too that it is not necessary or desirable to permit every point to be exhaustively discussed by the class. If this is attempted there is lost the very much greater value of sending members away with their minds filled with interesting thoughts and ideas which have been hinted at and treated just enough to stimulate further thought. When members leave your class unsatisfied, in the sense that they want to think more and know more about the interesting and profound ideas which have been suggested, you have done them one of the greatest services a teacher can do. You have stimulated them to think for themselves; you have aroused a desire to know more; your lesson will fill their week with profitable thinking and they will be learning and growing long after the formal class period has come to a close.

In this very lesson you will observe that the Master Teacher did not attempt exhaustive explanations, nor encourage long discussions. He did something so profound and so significant that we can imagine his auditors were speechless, their minds were full of thoughts.

6. The time of the class period remaining will probably not be sufficient after this much has been done to enable you to take up part 2—"What He Revealed to His Disciples by the Miracles," but use what time remains in giving a preview of the points to be treated next week. Also consider dismissing the class with this question to answer: If the purpose of salvation is to place man beyond the power of his enemies (such as deterioration, destruction and decay) can an

intelligent person in these days honestly say, he is not interested in the Gospel?

"The Problem Jesus Had to Solve":

It would appear that Jesus began His ministry with foreknowledge of the outcomes. He could see the end from the beginning. He told his disciples repeatedly what was going to happen. He knew it would be necessary for Him in some way to keep His power and influence growing among men after He had ascended unto His Father.

It is a reasonable presumption that, if He had willed to do so, He could have performed the miracle of removing doubt from the minds of all men. If He had done this, it might have been unnecessary for Him to have perpetuated His power and influence in any other way. But it is evident that He preferred to win the obedience of men by less supernatural means. Out of regard for the free agency of men and of the limitations of human nature He chose to use the powers of persuasion and other natural means. He therefore, preferred to provide guidance by inspired men and promised as an aid, the gift of The Comforter.

By multiplying Himself by Twelve, He perpetuated His power and influence in a natural way. To the Twelve He gave—

1. The same power He had.
2. The same authority.
3. The same purpose.
4. The same message.
5. He suggested the same method.
6. And the same mode of life.

Third Sunday, February 16, 1936

Lesson 6. "A Period of Preparation." (Concluded)

Objective: The Gospel is a plan of life and salvation unto all who accept it and are faithful and obedient.

Text: Sunday School Lessons (quarterly), No. 6.

Preliminary Statement to Teachers:

One of the most unfortunate tendencies of the human mind is to use words unthinkingly. Much repetition of words under the pressure of limited time and consequent demands for abbreviations and short cuts in expression is responsible for this condition. In our use of very significant words, we tend to make them mere catch-words. As we use them carelessly their full meanings become vague and finally are forgotten. The objective of this lesson, as it stands, at first seems trite, commonplace and uninteresting, and yet in the words used, though they represent a skeletonized short hand of thought, a thoughtful, reflective person will find a whole profound philosophy of life.

"Life" connotes the opposite of death. "Eternal life" implies the total vanquishment of death. "Salvation" at first thought means

"to save," but to save means "to keep," "to preserve," "to prevent" deterioration, destruction, decay. Joseph Smith said it means to be put beyond the power of one's enemies. Since the forces of destruction, deterioration and decay—material, mental, moral, physical and spiritual—have been, are and for a very long time will continue to be around man, they constitute a constant threat to his "salvation." Permanent vigilance, diligence and obedience are the price of safety and continued salvation.

How to Present This Lesson:

See part two in the lesson of last Sunday. "What He Revealed to His Disciples by the Miracles." Last Sunday the story and the comments presented by the author of the lesson in the quarterly were presented to the class. Members were requested to read the quarterly. You may safely presume that the subject matter is familiar to them.

Now you are prepared to have the class consider the meanings and effects.

1. Place or have placed on the blackboard outline of part two. This will keep before the class the point which the discussions should amplify.

2. Questions to put to the class:

- a. In what two ways could Jesus have made Peter understand who He was?
 - (by telling him)
 - by showing him His power)
- b. Which was the better way?

c. Show that the miracles performed by Jesus were demonstrative of a power and purpose wholly consistent with God's plan of life and salvation.

3. Summarize the points upon which Peter and the other disciples should have been prepared to perpetuate the power and influence of the Christ after the events related in this lesson.

4. What effect did this new knowledge have upon Peter's way of life?

5. What is the effect of this knowledge upon the lives of people today?

6. Since the purpose of salvation is to place man beyond the power of his enemies, can an intelligent person in these days, *honestly* say he is not interested in the Gospel?

7. When one completely accepts these truths about the Gospel and its purpose, what does honesty and integrity require of him?

See pages 104-106, *Life of Wilford Woodruff*, by Cowley, or Vol. II, pages 21 and 22, *A Comprehensive History of the Church*, for an account of miracles of healing performed by the Prophet Joseph.

Fourth Sunday, February 23, 1936

Open Sunday

To allow class to make up for lesson lost on account of Stake Conference.

Women's Section

(Continued from page 554)

and make them serve us. We are really living in a day of magic and miracle. The inconceivable is happening every day simply because man through his genius has explored the universe and brought to light some of its unsuspected wonders.

We all know how responsive our radios are to the waves that bring us the songs that are wafted through the ether and how delicate are these instruments that are set up to catch these impressions.

This illustration could be made to serve as an introduction to the operations of the priesthood. The power and force of the priesthood emanates from the Godhead; and only those who have sensitive receiving sets, namely the authority, can catch the impressions and the influences that come from that divine source. Women share in that power although the Priesthood is bestowed primarily upon the husbands, brothers and sons of the women and girls of your class. It should be shown that the women, too, are participants in the blessings that flow into the Church through the instrumentality of the existing Priesthood. The women do share with the male members of the Church in these blessings, privileges

and prerogatives. That is why we look upon it as a great honor to have our sons ordained to the Priesthood; have them go into the world to preach the gospel armed with the Priesthood; to have them come into our homes to anoint the sick by authority of the Priesthood; and to perform the many functions in the Church through the exercise of that power.

The impression from today's lesson should be that through the restoration of the Priesthood, there is placed in the hands of every girl and woman in your class, a golden key to the door which opens upon all the glories incident to the celestial kingdom. The presentation should be such as to leave profound respect for the very word *Priesthood*, and reverence for those who possess it. It should also cause the young girls of your class to resolve in their hearts that when they establish a home it will be presided over by one holding the Priesthood, one who can officiate in all the ordinances of the gospel, conduct family prayers, administer to the sick; and who is clothed with the power to lead his mate to celestial glory.

What Latter-day Saint girl would desire less?

MISSIONARY TRAINING



COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman; Carl F. Eyring

CONCERT RECITATION FOR FEBRUARY, 1936

(Matthew 6:32)

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

LESSONS FOR FEBRUARY

First Sunday, February 2, 1936

Lesson 4. Attributes of the Father, Son, and Holy Ghost.

Texts: *Articles of Faith*, Talmage, pp. 39-51, and 460-473; *Sunday Night Talks*, Talmage, pp. 29-50 and 204-205.

Objective: Jesus our Lord and Master said: "Be ye therefore perfect, even as your Father in heaven is perfect."

Suggested Material Outline:

I. Attributes common to the Father, Son, and Holy Ghost.

a. The attributes of love and other important personality attributes. "Who can count the attributes of God? He is kind, considerate, long-suffering, bearing patiently with the weakness of His children; He is benevolent, just and merciful, benign, and loving. Love is inclusive of many qualities, and is one of the dominant passions of Deity; therefore, it is written: 'God is Love'." (*Sunday Night Talks*, page 39) The fact that people starve with famine and die with pestilence is not evidence that God fails to love His children, but is evidence that man lacks love, wisdom, and understanding. God is anxious to help man eliminate these maladjustments.

b. Goodness, rationality, and power. God does not lack in goodness, rationality, or power to go forward with His creations. He struggles, but never meets defeat; He solves problems, but never fails to be rational; He acts, but never lacks in goodness. In this sense only is He omnipotent (all-powerful) and omniscient (all-knowing). His unlimited creative power, and His infinite capacity to bring meaning out of what seems meaningless and good out of maladjustments and mistakes give Him reason to be eternally active. Such activity renders Him sympathetic toward His children, and He desires to cooperate with them in the mutual quest for perfectability. This is the glory of God—

to bring to pass the immortality and the eternal life of man.

"Known unto God are all His works from the beginning of the world." (*Acts* 15:18) "I am the Lord thy God, I am more intelligent than they all. . . . I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning." (*Pearl of Great Price*, page 37) "By the utilization of His knowledge, the application of His wisdom, the operation of His intelligence God (and the Godhead) has accomplished and is yet accomplishing the marvels of creation." (*Sunday Night Talks*, page 35)

II. Distinguishing aspects of the Father, Son, and Holy Ghost.

a. "Elohim, as understood and used in the restored Church of Jesus Christ, is the name-title of God the Eternal Father, whose Firstborn Son in the spirit is Jehovah—the only Begotten in the flesh, Jesus Christ." (*Sunday Night Talks*, page 44) Thus we have the Father and Son relationship.

b. Jesus applies to himself both titles, "Son" and "Father." He is "Father" in the sense of being creator of this world: he is "Father" of those who abide in His gospel; he is "Father" since He represents the Father in power and authority; He is not the Father of the spirits, but one of them. He is the Elder Brother of the rest of mankind.

c. Like the Father and Son, the Holy Ghost is a distinct personage, but is different from them in that He is an unembodied personage. The Holy Ghost might be thought of as the "executive of the Trinity, carrying into effect the will of the Supreme Governing Council."

Suggestive Method Outline:

1. After a short talk on "The attributes common to the Father, Son, and Holy Ghost" the following questions might serve as a basis for discussion:

In what sense should one attempt to become powerful?

What is the basis of God's omnipotence? Explain just how these two "proverbs" given by Joseph Smith are related to the attributes of Deity: "It is impossible for a man to be saved in ignorance." "Knowledge

saves a man, and in the world of spirits no man can be exalted but by knowledge."

Give examples of how a person may be present in influence, though not present in person.

How do you reconcile the statement, "God is Love" with the fact that people starve with famine, and die with pestilence?

II. After a short talk on "Distinguishing aspects of the Father, Son, and Holy Ghost, the following questions might serve as a basis for discussion:

In what sense is God our Father?

In what sense is Jesus our "Father"? our Elder Brother?

How does the Holy Ghost differ from the Father and the Son?

How does Jesus differ from the other great teachers?

Basically how are we like Jesus and how are we different?

(The texts will give the teacher the needed help.)

Assignment:

As an application of today's lesson class members might be asked to carefully search during the week for evidences of God's love, goodness, rationality, and power. Having decided on the method of presenting the next lesson, "Man's Free Agency," arrange for an adequate assignment. For example, all members of the class might be asked to be prepared on the subject: "Morality can not exist without freedom of choice." A number of students might be assigned the topic: "Kind of Freedom Desired," help being obtained from the outline of next Sunday's lesson.

The Two-and-one-half-minute Talk for February:

If your class has opportunity to furnish one of the talks during February, the topic, "Salvation is Graded," discussed in Talk 8, *Sunday Night Talks*, by Talmage, might be presented.

Teacher's Closing Minute:

The teacher might close with this statement: "Jesus said: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Shall we meet the challenge? Let us repeat the first Article of Faith: We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Second Sunday, February 9, 1936

Lesson 5. Man's Free Agency.

Texts: *Articles of Faith*, Talmage, pp. 52-57; *Articles of Faith*, Widtsoe, *The Improvement Era*, July, 1935.

Objective: We so cherish the freedom to fashion our own lives that we gladly accept

the fact that to be free men must be accountable for their own acts.

Suggested Material Outline:

I. The Kind of Freedom Desired.

a. Does man wish to be free from human law? No, only very few men wish to be anarchists; yet most men demand the freedom of self-government. In general man feels free in being a subject, if in turn he is also a sovereign; he is content to obey a law if he has had a hand in making it. Therefore, we do not feel the need of being free from human law.

b. Would man really care to be free from the laws of nature? No, because he finds greater security for his freedom in an environment which is not capricious. Suppose one could establish no dependable bodily habits, no secure methods of building bridges, automobiles, or roads; suppose today gravity pulled one down to the floor and tomorrow up to the ceiling. Man certainly would be a sorry victim of chance. Man finds a greater freedom in a nature with fixed and dependable laws, a nature which is neither capricious itself nor subject to the whims of man. Freedom is found and enlarged by finding how nature operates and then co-operating with her action.

c. Does one wish to be free from God? No, because of all the intelligences God is the greatest. He is supreme in wisdom, love, goodness, intelligence and power. To be associated with Him in cooperative endeavor is man's greatest privilege.

d. What a person wishes in the last resort is a freedom to choose among his many thoughts. With such freedom he may choose what he thinks is the better or best thought or plan of action. Sound judgment leads to a greater freedom; poor judgment to a decreased freedom. Thus man at his best as a rational being is also at his best as a free being.

II. Man's accountability.

Thinking men are willing to be held accountable for what they have been free to do. On the other hand, they resent being held accountable for acts they have been forced to perform. To be free, then, is to be responsible. Quoting our text, "There is a plan of judgment divinely foreordained, by which every man will be called to answer for his deeds; and not for deeds alone but for words also and even for the thoughts of his heart."

Suggested Method Outline:

I. The subdivisions of the topic, "Kind of freedom desired" would make excellent subjects for a number of reports by members of the class. It is suggested that in each talk a series of laws be selected and that a vivid picture then be drawn of what would happen if such laws were replaced by an

arbitrary and fickle God, a capricious nature or a whimsical mankind. For example, in these discussions traffic regulations could be used to represent civil laws, the law of gravity to represent the laws of science, and "Love thy neighbor as thyself" to represent moral laws.

II. After discussing "Man's Accountability," these questions could be asked:

For what type of acts may man be held accountable?

Name certain acts, if there are any, for which man should not be held accountable.

What do you think of the motive which causes people to do right because of fear of punishment?

What should be the motive back of correct living? How does such an attitude lead to a greater freedom?

Assignment:

As an application of this lesson each member might be asked to study the happenings of the week and bring next Sunday specific examples of how a larger freedom is gained by a cooperation of man with man, with nature, and with God. Having decided on the method of presenting the next lesson "Nature of Sin and the Fall," arrange for an adequate assignment; for example, short talks on the subject, "Why persons do wrong" might be assigned to three or more members of the class, use being made of next Sunday's outline.

Teachers' Closing Minute:

The teacher might close with some such statement as this: "Let us remember that sound judgment in the exercise of our free agency leads to a greater freedom, and poor judgment to a decreased freedom. Please repeat the concert recitation for February."

Third Sunday, February 16, 1936

Lesson 6. Nature of Sin and the Fall.

Texts: *Articles of Faith*, Talmage, pp. 57-70; *Articles of Faith*, Widtsoe, *The Improvement Era*, July, 1935.

Objective: *The road of man's eternal progress since the "fall" has penetrated the wonderland of earth-life where the knowledge of good and evil is achieved only with effort and where the struggle against sin is real but triumphant.*

Suggested Material Outline:

I. Why do people do wrong?

a. Because of inexperience. One can not inherit experience. The inexperienced person needs to be safeguarded in order that he may acquire needed experiences in wholesome ways rather than through devastating mistakes. For example, we would not wish a person to go through the humiliating experience of stealing in order to establish the habit of honesty.

b. Because of ignorance. We can not blame a person for unavoidable ignorance; yet this does not lessen the harm resulting from ignorance.

c. Because of lack of self-control. The acquirement of self-control is not easy. Often unexpected emotions arise which baffle one. Such feelings spring from the emotional deposit left by the strong emotions which were present in a certain humiliating experience—an experience now forgotten but with circumstances similar to those in the present experience. Thus, although we may know better, feelings of anger, jealousy, fear, lust, avarice, and cowardice may arise with surprising intensity. But through education and social contacts persons may develop a sense of confidence in their ability to meet the responsibilities of life in a worthy manner and thus achieve self-control.

d. Because of poor physical conditions. A person with fagged, undernourished, or diseased body can not be at his best. There is a close relationship between bodily health and spiritual vigor.

e. Because of social pressure. Social customs, race prejudices, community habits, and group loyalties may stand in the way of Christian living. On the other hand, social pressure may be a great force in establishing correct living. For example, the gang might lead one to thievery or to Sunday School.

II. The struggle against sin.

"Sin is any condition, whether omission of things required or in commission of acts forbidden, that tends to prevent or hinder the development of the human soul." Sin is a conscious yielding to the backward pull of evil, a conscious maladjustment to the forces which build the attributes of a God-like personality. Thus conscious wrongdoing is sin. To be without sin a person needs (1) a knowledge of good and evil, and (2) courage, fortitude, and will-power to do only the good. Right living is no easy matter. The person who struggles hardest against sin senses the need of repentance most.

III. The Fall.

a. The "transgression" of the first parents. "The time came when pre-existent, progressive man could profit by an earth-career and the experience of temporal life. . . . Through the 'transgression' of Adam, all mankind has been placed upon the road of eternal progression, and thereby have been blessed. Our first parents who dared to endure the pain of initiating the eternal plan must be rated as the great hero and heroine of mankind." (*Articles of Faith*, Widtsoe)

b. The knowledge of good and evil. The spirit of man is by very nature immortal, rational, and free. Being rational and free it has the potential power to develop a knowl-

edge of good and evil. God loves his children, and although He realizes how important such a knowledge is, He still is aware that such knowledge obtained as a gift, or as a single supreme miraculous act, could not possibly develop the character needed by an immortal spirit. The path to God-hood has no short-cut! Thus He urges against short-cut methods as symbolized by the eating of the fruit of the tree of the knowledge of good and evil. Lest His disobedient children should reach for the "fruit of the tree of life" expecting to establish in their immortal lives the folly of attempting to short-circuit the struggle needed in personality development, they are banished in haste to a "barren and dreary earth." In such a situation man "labors arduously, under conditions of physical fatigue and suffering." But in this new environment the knowledge of good and evil is acquired slowly but surely and by a process which gives strength and virility to the immortal spirit. Later (as we shall see in the next lesson) the Son of God is sent to point the way, to offer a plan of salvation to all who believe in Him. Many sensible and loving parents figuratively speaking banish their children to a barren and dreary world of experience in order that there they might develop characters of fortitude and strength.

Suggested Material Outline:

I. It is suggested that a group of students give short talks on the subject, "Why do people do wrong?" each person presenting one or more of the sub-divisions suggested in the material outline. The talks may be made interesting and instructive if actual experiences are used to illustrate the reasons presented.

II. After presenting the topic, "The struggle against sin," the teacher might ask such questions as these:

Which is more useful, a theoretical explanation of sin, or a knowledge of the reasons why people do wrong?

What is the difference in meaning between "sin" and "wrong-doing"?

What in addition to a good intention is needed to enable one to do right?

Has a teacher, engineer, physician, or lawyer a moral right to remain ignorant of the best practices of his profession?

What is the difference between "getting angry" and "righteous indignation"?

If a physically weak child cheats at play, how would you proceed to correct the wrong-doing?

How do you account for the fact that even in classes in ethics students are known to cheat in an examination?

III. Following the presentation of the topic, "The Fall," the teacher might ask the questions:

What do you think of the charge that our first parents through sin brought upon us the miseries of life?

What meaning do you attach to the statement: in the "fall" a "lesser law was broken that a greater law might be fulfilled"?

Why did God not permit our first parents to attain Godhood by two simple acts, viz., the eating of the "fruit of the tree of the knowledge of good and evil" and the "fruit of the tree of life"?

What other evidences can you give that the path to Godhood has no short-cut?

Just what is the purpose of the earth-life?

Assignment:

As a general assignment urge the members, as an experiment, to study their own acts during the coming week and, if misdeeds are detected, use this lesson in determining the reasons for the wrong-doing in order that a greater strength of character may be developed. Having decided on the method for presenting the next lesson, "Atonement of Christ," arrange for an adequate assignment. For example, assign talks on the subjects: "Mortality is a Boon." "Redemption from Physical Death is a Universal Heritage." "Little Children are innocent in the sight of God." For help consult the outline for next Sunday's lesson.

Teachers' Closing Minute:

The teacher might close with this statement: "Making use of the guiding principles of the Gospel of Jesus Christ we may achieve a knowledge of good and evil. With this knowledge and a courageous will to do right the struggle against sin will be successful. Let us repeat the second article of faith."

Fourth Sunday, February 23, 1936

Lesson 7. The Atonement of Christ.

Texts: *Articles of Faith*, Talmage, pp. 74-86; *Sunday Night Talks*, Talmage, pp. 68-82; *Articles of Faith*, Widtsoe, *The Improvement Era*, August, 1935.

Objective: "The spirit and the body are the soul of man; and the resurrection from the dead is the redemption of the soul. . . . This is the glory of God—to bring to pass the immortality and eternal life of [the soul of] man."

Suggested Material Outline:

I. The Soul of Man.

a. Mortality is a boon. "The union of the spirit and body marks progress from the unembodied to the embodied condition, and is an advancement in the soul's onward course. . . . The blessedness of the mortal state lies in the possibilities of achievement therein. Mortality is the preparatory school for eternity." (*Sunday Night Talks*, p. 68)

b. Death. In spite of many human attempts to extend the span of mortal life, death has "come to be the universal heritage."

Death "may claim its victim in infancy or youth, in the period of life's prime, or its summons may be deferred until the snows of age have gathered upon a hoary head."

c. Redemption from physical death. Christians believe that Jesus rose from the dead. Paul, having knowledge that his Lord had risen, had implicit faith that through Him and by Him all men are redeemed from the grave. He expressed his conviction thus: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Thus redemption from physical death is a heritage of all mankind. "The need of a Redeemer lies in the inability of man to raise himself from the temporal to the spiritual plane, from the lower kingdom to the higher." (*Sunday Night Talks*, p. 80)

II. a. At one with Christ.

"But to every man there openeth
A High Way and a Low;
And every man decideth
The way his soul shall go."

—John Oxenham.

a. The Low Way of mere physical existence. It is easy for one to center his life about eating and sleeping, clothing and shelter, land and cattle, and stocks and bonds. In all this man adjusts in the main to the impersonal forces of his environment. Undue emphasis is placed on the physical and mortal aspect of the soul; the spiritual and immortal nature is neglected. Instead of the body and the spirit being united into an integrated whole according to the pattern of Jesus Christ, the animal nature is allowed the upper hand.

b. The High Way blazed by our Lord and Master. Jesus has blazed the path of the abundant life to the very presence of the Father. The pathway he trod he now offers us, thus extending his cooperation as a gift to all who will honestly follow him. The spirit of the adventure is characterized by love, not by coercion. Men are treated as persons rather than as animals or machines; service is rendered rather than required; justice is given rather than demanded; obedience is extended rather than enforced; gifts are offered rather than exacted—in fact, men are treated as brothers. Jesus has definitely shown that when one seeks for personality-developing forces in the environment such forces may be found. He has shown that love is indeed a part of the cosmic process; that the God of nature is truly a personal God of Love. Thus man, the unfolding person, occupies a dignified place in the universe. On the path blazed by Jesus, the Savior, man moves toward God-hood on a daring and immortal adventure in cooperation with the personality-producing forces which emanate from God. In brief,

man is saved by obedience to the laws and ordinances of the Gospel.

Suggested Method Outline:

I. It is suggested that the topic, "The soul of man," be presented in the form of short talks by members of the class. These talks could well be on the following subjects: "Mortality is a boon," "Redemption from physical death is a universal heritage," "Little children are innocent in the sight of God."

II. a. The discussion of the topic, "The Low Way of mere physical existence" could well center about these statements of Jesus:

"Is not the life more than meat, and the body more than raiment?"

"How hardly shall they that have riches enter the kingdom of God?"

"Martha, Martha, thou art careful and troubled about many things. . . Mary hath chosen that good part." (*Luke 10:39-42*)

"But seek ye first the kingdom of God, and his righteousness; and all these [physical] things shall be added unto you."

If additional material is needed the story "The rich man and Lazarus" (*Luke 16:19-31*) may be read.

b. After discussing the topic, "The High Way blazed by our Lord and Master," the members of the class may be asked to illustrate how the following sayings of Jesus may be applied in daily life:

"Thou shalt love thy neighbor as thy self."

"And whosoever will be chief among you, let him be servant."

"Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

"And whosoever shall compel thee to go a mile, go with him twain."

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Assignment:

As an application of today's lesson the members might be urged to evaluate their acts during the coming week in terms of the low way of mere physical existence and the high way worked out by Jesus. Having decided on the method of presenting the next lesson, "Nature of Salvation and Exaltation" an adequate assignment should be arranged for. For example, a member of the class could be asked to prepare a talk on the subject, "Salvation is Graded."

Teacher's Closing Minute:

The teacher might close with some such statement as this: "Jesus extends his cooperation as a gift to all who will seek personality-development through his plan of salvation. Shall we be wise and accept the offer? Let us repeat the third article of faith."

GOSPEL MESSAGES



COURSE C, "THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman; Lynn S. Richards

CONCERT RECITATION FOR FEBRUARY, 1936

(Joshua, Chapter 24, Verse 15)

"... Choose you this day whom ye will serve; ... as for me and my house, we will serve the Lord."

INTRODUCTION TO GOSPEL MESSAGES COURSE OF STUDY

Two factors contribute toward the vitality of Mormonism. The first is its divine origin; the second its application to human need. The roots of the plant, which draws its vitalizing energy from the warm air and sunshine above, must find secure lodgment in the earth beneath. The flowering of the plant assures its "salvation." Religion is the spiritual plant which seeks the union of the human with the Divine. Nourished by the life-giving elements of Heaven it must find contact with the needs of earth to complete its growth. The "salvation" it seeks is the blossoming of human existence into a newness of life in which man finds the Way of God. Religion, then, must find Man and sink deep into human need before it can fulfill the measure of its creation. And man must yield himself to the plant to become a branch thereof before he can share its benefits and bring forth fruits. Jesus, identifying Himself with His religion, said:

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:1-6)

The objective in the Gospel Messages Course of Study for 1936 is to follow Mormonism, the restored Gospel of Jesus Christ,

as it searches out man and assists him in finding the abundant life. Let the teacher constantly keep in mind that the youth of his class are forever challenging the practical worth of religion. It is your opportunity to help them see that religion, far from interfering with their happiness, is the "true vine" in which courses the sweetest nectar of all.

The year's lessons, as presented in the Quarterlies, are drawn largely from Talmage's "Vitality of Mormonism" and supplemented with additional material. They aim to cover the fundamental beliefs of Mormonism and show their application to life.

LESSONS FOR FEBRUARY

First Sunday, February 2, 1936

Lesson 4. History and Development of the Church of Jesus Christ of Latter-day Saints.

Text: Sunday School Lessons (quarterly), No. 4.

Objective: To develop an appreciation for the vital importance of the first steps in the formation of the Church of Jesus Christ of Latter-day Saints.

References for further reading: Roberts, *A Comprehensive History of the Church*, Vol. I, Chapters 5, 6, 15, 16; Smith, *Essentials in Church History*, Chapters 7, 12, Roberts, *Outlines of Ecclesiastical History*, Part IV, Secs. 1, 2; Talmage, *Vitality of Mormonism* (See lesson in Quarterly).

The following questions are intended as suggestive materials for discussion and will serve as a lesson outline.

1. Why should members know the history of their own Church?
2. What is the meaning of the expression, "Revelation grows out of Life?" Do you agree with it?
3. Memorize the ten dates, given in the text as "sign posts," by association with consecutive order of events.
4. Draw a circle around each date and

ask yourself with reference to each: what, who, where, why? (Thus. Date 1820—what? The first vision; who? Joseph, God the Father, Jesus Christ, Satan; where? The sacred Grove in Palmyra, New York; why? The reasons why Joseph went to pray and the reasons for the answer received.)

5. What three challenges did Joseph Smith issue to the Christian world when he announced his first vision?*

6. In the diary of a young man who recently stood in the Sacred Grove are these words, "If the story of Joseph Smith is true, then I am standing on the most sacred spot in the world save only where Jesus trod." Why?

7. Why did restoration of the Priesthood precede the organization of the Church?

8. Read Section 13 in Doctrine and Covenants. Explain the vital importance of the occasion when those words were spoken. Of what significance was the event to members of this class?*

9. Attempt to visualize the scene in the Whitmer home on April 6, 1830. Who were these young men?

10. Account for the fierce opposition which arose against Joseph Smith.*

11. Discuss the wisdom of Gamaliel's warning to the Jewish Sanhedrin when he said, "Ye men of Israel take heed to yourselves what ye intend to do as touching these men [apostles] . . . for if this counsel or this work be of men it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:38)

*For special assignment, as well, in advance of the class discussion. If a few students are especially prepared on certain portions of the lesson, interested discussions are assured. Strive for student participation.

Second Sunday, February 9, 1936

Lesson 5. History and Development of the Church of Jesus Christ of Latter-day Saints. (Continued)

Text: Sunday School Lessons (quarterly), No. 5.

Objective: To show that development, to meet the needs of its membership, is a natural characteristic of the Church as a growing institution.

References for further reading: Roberts, *Ecclesiastical History*, 74-84; Purves, *The Apostolic Age*, 21-55; Gilbert, *Christianity in the Apostolic Age*, Intro. and Chaps. 1-4; Talmage, *Vitality of Mormonism* (See quarterly, lesson 5); *Doctrine and Covenants Commentary*, Introduction; Smith, *Essentials in Church History*, Appendix.

The primitive Christian church was not the product of a single act of creation. The beginnings of the organization came when Jesus selected and ordained the Twelve Apostles. This quorum was kept intact as witnessed by the selection of Matthias to fill the vacancy left by Judas Iscariot.* (Acts 1:26) Jesus also called into service other officials such as seventies and elders as they were needed.* (Ref. Luke 10:1 and Acts 14:23) But certainly the church was not a completed organization when Jesus died. The "believers" at first continued together as a brotherhood sharing the necessities of life. But friction between classes brought problems of distribution and the result was the selection of "seven men of good report" to officiate. Other developments appeared as the followers of Jesus grew in numbers throughout the Roman Empire.

So it was with the church in its restoration. It began with two presiding elders, but as it grew it called for more complex organization. The result was the gradual development of the plan existing now. The same holds true for church auxiliary organizations.

1. Compare the church membership in 1850 with its numbers today. Compare the Organization of the church in 1830 with that of today. Note the relation between growth and development.*

2. Apply the same test to this development that was applied previously to the primitive church. Has the development preserved the original spirit and teachings laid down by Jesus (and reaffirmed by Joseph Smith) or has it led away from them?*

3. Memorize the last 5 of the 10 dates given as "sign posts" in Mormon history. Keep in mind at least three outstanding events in each of the Ohio, Missouri, and Illinois periods which mark them as distinctive.

4. Memorize the chronological order in which the "general" offices of the church were created with date for each.

5. Note the relation between numbers of revelations received during the years from 1829, when the Priesthood was restored, to 1835 when the last of the "general" offices was created.

6. Give the dates and the order in which the "auxiliaries" of the church were created.*

References: Introduction to the Doctrine and Covenants Commentary will be helpful in review of how and when revelations came to Joseph Smith. The Appendix to *Essentials in Church History*, by Joseph Fielding Smith, has a helpful summary on development of "auxiliary" organizations.

*Use also as special assignments.

Third Sunday, February 16, 1936

Lesson 6. Joseph Smith—An American Prophet.

Text: Sunday School Lessons (quarterly), No. 6.

Objective: To establish a conviction that Joseph Smith was in reality a modern prophet.

References for further reading: Roberts, *Comprehensive History of the Church*, Vol. I, Chapters 1-5; Vol. II, Chapters 61-63; Smith, *Essentials in Church History*, Chapter 5; Evans, *Heart of Mormonism*, 275-302; Evans, *Joseph Smith: An American Prophet* (see references below).

The average person accepts the divinity of the prophets named in the Bible without question. Here is a foundation to build upon. For example, take Amos, Isaiah, Jeremiah.

How were they called?

What was their mission?

How did their message tie in with their social, political, religious surroundings?

1. Were these men accepted as prophets in their day? What vindicated their claim to the distinction of prophets?

2. What is the function of a prophet? Consider Amos 3:7.*

3. Are men prophets more because of their foresight or their insight?

4. What were some of the achievements of Joseph Smith which support his claim to being a prophet of God?*

5. What are some of the objections raised against that claim? Are they valid objections in your opinion?

6. What explanations have been given to account for Joseph Smith's mission?

7. What difficulties are raised by the moral argument against Joseph Smith, that he was a liar, a religious fraud?

What difficulties are raised by the later psychological argument that he was an epileptic?

Consider the following quotations in light of possible fulfillment:

"It is by no means improbable that some future text-book for the use of generations yet unborn will contain a question something like this: 'What historical American of the nineteenth century has exerted the most pow-

erful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this." . . .

"Born in the lowest ranks of poverty, without book-learning, and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet." (Josiah Quincy in *Figures of the Past*)

"This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or another, have stamped their impress strongly on society.

"It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship, to build a city with new laws, institutions, and orders of architecture—to establish ecclesiastical, civil, and military jurisdiction, found colleges, send out missionaries, and make proselytes on two hemispheres. Yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution." (*New York Sun*, September 4, 1843)

Read pages 15 and 16 in *Joseph Smith: An American Prophet* (Evans) for "the key to the enigma."*

For further general discussion of Joseph Smith as a man, his work, and his philosophy, read Roberts, *A Comprehensive History of the Church*, Volume II.*

Fourth Sunday, February 23, 1936

Open Sunday

*For special investigation and report. Ascertain the students who have these works at home. Check on their preparations by telephone Friday or Saturday evening.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand
And all the soul-help that sad hearts understand.

—Will Carlton.

NEW TESTAMENT

Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age.

General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION

(Mark, Chapter 1, Verses 10 and 11)

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved son, in whom I am well pleased."

Suggestions for Two-and-one-half-minute Talks

1. Jesus Knew His Mission. (He repeatedly testified that He was the Son of God, and this testimony adds to our confidence in Him.)
2. No Excuse for Unbelief. (When a great work is to be undertaken, the Lord provides proof of His will. He spoke directly to Abraham, to Moses, to John the Baptist, to the Nephites, and to Joseph Smith.)
3. We, too, May Know. (By living so well that the Holy Ghost can abide in us, we can have a sure, personal testimony that Jesus is the Messiah.)
4. The Vision on Mount Shelem. (Great truths are made known to those who are worthy of them.) (See Ether, Chap. 3.)
5. In the Image of God. (Knowing that we are in the image of God is a safeguard against wrongdoing.)

First Sunday, February 2, 1936

Lesson 4. The God of Israel.

Text: The Quarterly, Lesson 4. (Note particularly the references given in that lesson.)

Objective: To show that God is actually a Person, not just a mysterious, indefinite Something.

Supplementary References: Acts 17:22-29; Genesis 1:26-27; Talmage, James E., *Jesus the Christ*, second paragraph, page 761.

Suggested Outline:

1. Have many people actually seen God?
2. What is the general opinion of people concerning Him?
3. What does Jesus say His Father is like?
4. What does Paul say?
5. What does our Church teach about the personality of God?
6. Why is it important for us to know what He is like?

Method of Teaching: Pupils may be asked to give brief talks on Questions 3, 5, and 6 of the foregoing outline. Question 2

should be treated briefly but with great care. The sincere beliefs of other people should not be held up to ridicule, nor should they be exaggerated. The teacher or an invited guest should handle this part of the lesson.

Supplementary Material:

1. At a lonely mining camp, far away in a rugged canyon, a Chinese cook was employed. He had been born in the United States and prided himself on being thoroughly American.

One day when the miners were all away, a violent storm burst over the canyon. Heavy black clouds, with curling streamers beneath them, swept low across the peaks. Lightning flashed in the gloomy canyon, and a white-streaked wall of rain marched down the mountain side.

A man with a pack-train of supplies hurried his horses along the trail, trying to reach the shelter of the buildings before the storm came. As he passed the cook-shack he glanced through the open window. There he saw the cook, kneeling before a small, grotesque idol, passionately pleading for protection against the terrible storm.

Such is the idea some people have of the Supreme Power! No wonder Isaiah said (60:2): "For, behold, darkness shall cover the earth and gross darkness the people."

2. In a Russian drama, *The Life of Man*, by Leonid Andreyeff, the chief character is called He. Throughout the entire play, this grim person stands silent and motionless in a darkened corner of the stage. He is clad in a dull gray garment, and a gray hat conceals all but the lower part of his face—a face that looks as if it had been hewn out of granite.

The play depicts the entire life of Man, from his birth to his death. The interest is intense; yet He, standing in his shadowy corner, is utterly unmoved. He shows not the least change in manner, not a trace of personal interest, whether Man is enjoying the full bloom of youth, or sunk in the bitterest depths of despair and dire need. The massive jaw and chin reveal neither

hatred nor love, but only cold, inexorable indifference.

What a contrast there is between this idea of God and that given by John!

"He that loveth not knoweth not God, for God is love." (1 John 4:8)

3. In the northern part of Utah there lives a man who has a truly remarkable gift of prayer. His prayers are not so long as to become tiring, nor are they recited as if from memory; yet no one who hears them can fail to be impressed by the beauty of his language, the earnestness of his appeal, and sincerity of his manner. One who heard him, said:

"That man prays as if he were actually standing face to face with God!"

And that is exactly the way the man himself feels. To him, our Heavenly Father is a perfect and glorified Man, in whose image we his children are created.

It is easy to believe in, to follow, and to worship such a Supreme Being.

Second Sunday, February 9, 1936

Lesson 5. What Jesus Said of Himself.

Text: The Quarterly, Lesson 5.

Objective: To substantiate our belief that Jesus is literally the Son of God, the Redeemer of the world.

Supplementary References: Weed, George L., *A Life of Christ for the Young*, Chapter XVIII; Kent, C. F., *The Life and Teachings of Jesus*, pp. 316-22; Kaye, James R., *The Teachers' Guide*, Lesson 9. (The references given in the Quarterly really cover the subject adequately.)

Suggested Outline:

- I. Did Jesus actually believe Himself to be the Messiah?
 - a. What was His declaration to the woman of Samaria?
 - b. What was His testimony to the people in the temple?
 - c. What was meant by His answer to John's messengers?
 - d. In Jesus' final trials before the high priest and before Pilate, did He show any doubt or hesitancy about His divinity and His mission?
 - e. On the way to Emmaus, what proof did He offer that He is the Redeemer?
- II. Why is Jesus' testimony of importance to us?
 - a. If He had not repeatedly declared that He is the Christ, could we have had full confidence in Him as the Savior of the world?
 - b. Without this full confidence, would we feel obligated to live in accordance with His teachings?
 - c. Would we derive real comfort and fresh courage from His promises and

from His invitation to take our burdens to Him?

- III. What is the method Jesus Himself gave whereby we can secure a testimony that He is the Son of God, the Redeemer of the world?

Suggestions for Teaching: Use the "directed study" method. At the beginning of the class, conduct a brief review of the previous lesson; then have the pupils silently read the Quarterly lesson. Next, by means of brief, definite questions, bring out the essential points of the lesson. Finally, introduce supplementary material or have pupils give brief talks on the more important phases of the lesson, such as questions A, B, and C, of the foregoing outline. Those talks could summarize and enlarge upon the Quarterly material.

Supplementary Material: This lesson is particularly important to Latter-day Saints, for belief in Jesus Christ as a divine Being is a cornerstone of our faith. Many people believe, as did the young student of divinity quoted in an earlier lesson, that Jesus was merely a great leader and philosopher, but not the Redeemer of mankind. Our own belief must go far beyond that.

If we had only the testimony of others concerning Christ, surely there would constantly be a shadow of doubt in our minds. We would wish that we could question Jesus Himself to find out His own belief as to His divinity. But He has left no room for doubt. After His baptism and the temptation in the wilderness, He returned to Galilee, and immediately won fame and a considerable following by His teaching and His miracles.

Then, on a momentous Sabbath day, He entered into the synagogue of His own town, Nazareth.

"And there was delivered unto him the book of the prophet Esaias. . . ." (Read Luke 4:17-19, 21)

From that day on, throughout the remainder of His ministry, His own testimony never wavered. On one occasion He questioned His disciples very closely:

"Whom do men say that I the Son of Man am?" (Read Matt. 16:13-17)

At the final trial, Jesus "stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest." (Matt. 27:11)

Thus, throughout the mortal life of Jesus, we have His own testimony concerning His divine mission. His statements on the subject are positive and unmistakable, whether given at the height of His popularity or in the dark days preceding the crucifixion.

Finally, we have His testimony repeated again, after His resurrection:

"All power is given unto me in heaven

and in earth . . . And, lo, I am with you always." (Matt. 28:18-20)

"As my Father hath sent me, even so send I you." (John 20:21)

In addition to the spoken testimony of Jesus, we have that of His life itself. He repeatedly read to His disciples the words of the ancient prophets, and showed them how those words applied to Him. He explained to them that He must give up His life, and that on the third day He would rise, but His disciples could not fully understand His meaning.

Surely no imposter would have willingly, unselfishly performed this mission, knowing that its climax would be death by torture on the cross. Surely none but the genuine Messiah could so completely overcome the temptations of this world, and finally lay down His life for the sake of the truths He taught.

By the testimony of His own words and deeds, Jesus is the Christ, the Son of the living God.

Third Sunday, February 16, 1936

Lesson 6. The Special Witnesses of Jesus.

Text: The Quarterly, Lesson 6.

Objective: *To show that God has provided abundant evidence of the divinity of Jesus and the importance of His mission.*

Supplementary References: Tanner, Obert C., *New Testament Studies*, Chapter 14; Smyth, J. Patterson, *A People's Life of Christ*, pp. 85-93; Weed, G. L., *A Life of Christ for the Young*, pp. 81-2, 194-8; Smith, J. R., *The Message of the New Testament*, pp. 372-6; Acts 2.

Suggested Outline:

I. What evidence is there that the testimonies of the special witnesses are genuine?

a. Was it to John's worldly advantage to declare that Jesus was the "Lamb of God, which taketh away the sins of the world"?

b. If there had been no accompanying voice from heaven, would the coming of a dove have been convincing proof of Jesus' divinity?

c. On what other occasions has the voice from heaven been heard testifying that Jesus is the Son of God?

d. What are some of the occasions, in addition to that of the baptism of Jesus, on which the Holy Ghost has made itself manifest?

II. Why is the Holy Ghost of special importance to us?

a. What is His special mission?

b. What important blessing, in this connection, is promised to faithful Latter-day Saints?

c. Which testimony about Jesus is likely

to be of most worth to us: that of people who lived nineteen hundred years ago, or that of the Holy Ghost?

Supplementary Material: The Scriptures contain an abundance of proof that Jesus is truly the Messiah. Let us rehearse briefly some of this evidence, in addition to that given in the references:

1. The angel Gabriel was sent to Nazareth, to the Virgin Mary, to tell her that she would bring forth a son who should be called the Son of God. (Read Luke 1:31-35)

2. When Joseph and Mary came to Bethlehem to be taxed, the Child that had been promised by the angel Gabriel was born; and God sent special witnesses to testify of His birth:

"And there were in the same country shepherds abiding in the field." (Read Luke 2:8-11)

3. When Jesus was eight days old, He was taken according to the Jewish law, to the temple, where the parents offered up a sacrifice.

"And, behold, there was a man in Jerusalem, whose name was Simeon. . . ." (Read Luke 2:25-30)

On this occasion, also, the prophetess Anna, a very old woman, came into the room and immediately testified as to Jesus' divinity.

4. Thirty years later, when Christ was performing His mission, He told His disciples how every one of them—and we also—might gain a sure testimony of His divinity.

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17)

That is the only way whereby a person can know to his entire satisfaction that Jesus is the Christ. He must do according to the will of God! If he does not, then the opposite law is true: he shall not know whether to believe in Christ. The cost is little; the possibilities of reward, very great, indeed.

5. Undoubtedly the testimony of the Holy Ghost is sufficient proof of the divinity of Jesus, even without the added testimony of those who knew Him. Here is an incident that occurred long before the Savior was born:

When Job was sorely afflicted with boils, and when his friends had deserted him because of his misfortunes, he cried out,

"Oh that my words were now written! Oh that they were printed in a book! . . .

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. . . ." (Job 19:23, 25)

Open Sunday

Fourth Sunday, February 23, 1936

OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age.

General Board Committee: T. Albert Hooper

CONCERT RECITATION FOR FEBRUARY, 1936

(Genesis, chapter 6, verse 3)

"And the Lord said, My spirit shall not always strive with man."

LESSONS FOR FEBRUARY

First Sunday, February 2, 1936

Lesson 4. The Difference Between Two Brothers.

In this lesson we begin the study of individual characters, built around an idea. Both the idea and the details of the persons treated should, therefore, be kept in mind. In other words, the particulars ought not to smother the truth they were meant to teach. But on the other hand, the idea should not be made so prominent as to be noticeable by the class. Boys and girls do not like to feel that a moral is being crammed down their throats.

Here is a skeleton outline of the lesson as presented in the Quarterly:

- I. Adam offers sacrifice
 - a. Tills the ground.
 - b. Angel visits him.
 - c. The two converse.
- II. Adam and Eve reflect over their condition
 - a. Their joy over the fall.
 - b. Their attitude to God.
 - c. Eve's attitude toward him.
 - d. Lehi's explanation of the fall.
- III. Children are born to Adam and Eve
 - a. Cain—his vocation.
 - b. Abel—his vocation.
- IV. God speaks to Cain
 - a. Subject of the conversation.
 - b. Cain's crime.
 - c. Consequences.

Suggestions:

A good reading in the class by one of the pupils would be Matthew, chapter 5, verses 21 to 26, inclusive. It is on the same subject as the lesson. The beginning of murder is the first thought of anger and envy in the heart; it is this beginning that must be looked into; also it is not so hard to overcome as it will be later on, when it shall have been fed by other angers.

Don't forget the memory gem. Have you seen to it that your class understands what they have memorized?

Be Careful How You Begin the Lesson:

Your point of contact will lie here, as elsewhere, in the experiences of the boys and girls. What occasions have they had to be

angry with any one? What have they done in the situation? Your purpose, of course, is to get the class to exercise self-control, as individuals, particularly when this matter of provocation to anger comes up in their lives. The point of contact having been made, the lesson should proceed as in the Quarterly. The application will consist in the pupils actually controlling themselves between now and next Sunday. How would you like to ask them to make a brief report of their success? This would consist in (1) the situation that arose to provoke anger and (2) what they did in this situation.

What to Read:

The Quarterly for this lesson; the passage from Matthew, which is to be read by one of your pupils; and Genesis, chapter 4. In this last reference read between the lines.

Second Sunday, February 9, 1936

Lesson 5. The First Emigrant Ship.

1. *Objective:* Perhaps the most natural objective of this lesson is to show that obedience brings its compensations.

This general aim, however, should be developed as unobtrusively as possible through the details in the life of the patriarch Noah.

2. *Point of Contact:* Just now, as this lesson is being written, the ship *Normandie* is much on the front page of the newspapers. If, therefore, the lesson were to be presented, say, next Sunday, the new steamboat would make an excellent point of contact. Since, however, the *Normandie* will not be news when this lesson is given, something else will have to be chosen as the point of contact.

It may be that one or more of your class have been on a voyage in one of the great ocean liners. If so, you have a good point of contact here. Let them tell the story of the trip. In this brief report such matters as the sea, the excitement of being on the water, the size of the ship, and the length of the journey will come out.

3. *Suggestive Outline:* The point of contact having been made, you are now ready to go on with the lesson. The material of this lesson may be divided into four logical parts and four pupils asked to report on each part. They are as follows:

- I. Old age in the time of Noah.

- a. Some of the men mentioned.
- b. Advantages and disadvantages of a long life.
- II. Noah's world.
 - a. Characteristics of the people.
 - b. Noah himself.
 - c. His family.
- III. The Ark.
 - a. The command to build it.
 - b. Description of the Ark.
 - c. The flood.
- IV. Preparation to land.
 - a. The waters gradually disappear.
 - b. Noah sends out a dove.
 - c. The people and animals leave the Ark.

Of course, the assignments will have to be made on the Sunday before the pupils are to speak. This means that you must have read this lesson two weeks ago, and prepared it.

The topic under the outline, given above, may be assigned to four members of the class, as two-and-a-half-minute talks.

The short speeches of these four pupils constitute four two-and-a-half-minute talks. If your superintendent asks for two talks from your class, you are ready to answer the demand. In that case perhaps, in order to have completeness in the theme, it would be best to make two instead of four talks in the class.

4. Reading: Assign to one of your class verses 5 to 8, inclusive, of Genesis, chapter 6. Your own reading would have consisted of (1) the Quarterly on this lesson, together with the questions at the close of the lesson; (2) Genesis, chapters 6 and 7. What do you think of the idea of having this passage form the basis of the two or four speeches to be given in the class? That is to say, you make assignments of the reading and the talks and then, when they are to be given in the class, call for the reading first? It would help to connect the four together into what would really be one speech.

5. Memory Gem. My Spirit shall not always strive with man. (Genesis 6:3)

Here is another opportunity for one more talk from a member of your class. A pupil, to whom the assignment has been previously made, explains the text. He may do this: (1) tell where it is to be found, (2) tell who is meant by "My," (3) what the Spirit of God does for us, (4) give the conditions under which the Spirit will "strive" with man, and (5) how it may gradually leave us.

The pupil will get some help from what Jesus says on the subject of the Spirit in John 16:13. This will explain topic 3.

6. Application: During the coming week let us see if we can always act in a way that we feel sure we can have the Spirit of God with us, to do the things that Noah

and his family, rather than the other people of Noah's time, did in the spirit of obedience. Would the class like to make a report next Sunday?

Third Sunday, February 16, 1936

Lesson 6. A Tower to Reach to Heaven.

1. Objective: The same as that of lesson 5—to show the fruits of disobedience and of obedience. Note the question at the end of the lesson in the Quarterly. The English historian Froude says that about the only thing history reiterates over and over again is the fact that, in the long run, it is profitable to be good.

2. Point of Contact: Suppose there were no agreements between any two persons as to the signs to be used in communicating with each other, how would any of us make known his wants or ideas? How do deaf mutes communicate with one another? How do the rest of us? In what way could we make ourselves understood if we had no written or spoken language, or any hand-signs? What advantages are there in the fact that we are able to speak to one another? How do animals communicate with one another?

3. Suggested Outline: Having made your contact with the class, you are ready to proceed with the recitation. Here is an outline of the material:

- I. After the Deluge.
 - a. The sacrifice.
 - b. Commandments from God.
 - c. Divisions of the land.
 - II. A new population.
 - a. Wickedness again.
 - b. Nimrod.
 - III. The high Tower.
 - a. The building of it.
 - b. Confusion of tongues.
 - IV. Another emigrant ship.
 - a. Jared and his brother.
 - b. Journey to America.
4. Readings: The class, of course, will be required to study the Quarterly. Your own preparation will consist of a reading of the Quarterly, together with the matter in the Bible and the *Book of Mormon* on which the Quarterly is based. This you will find in Genesis, chapters 7, 8, 9 and 10; and the *Book of Ether*, chapters 1 and 2. You may find some help, also, if you read the *Message and Characters of the Book of Mormon*, by John Henry Evans, chapter 6.

5. Memory Gem: The Spirit of God will not always strive with man. Genesis 6:3.

6. Application: Ask one of the class to prepare to read aloud in the group the first nine verses of chapter eleven in Genesis.

Your pupils might also be required to pay special attention during the coming week

to the matter of obedience and disobedience in their home, school, and church—as they did last week. Would you care to have them report?

Fourth Sunday, February 23, 1936

This Sunday is left open to enable class to make up for lesson lost on account of Conference.

A Church History Gala Day

Dressed after the fashion of their grandparents, a couple of hundred Church History boys and girls assembled at Hollywood Stake Tabernacle, November 3rd, 1935.

This was the fourth annual gathering of Church History enthusiasts and was considerably the largest thus far held. Prizes for the best costumes and for the best Scrap books were awarded. Two first and four second prizes were given for costumes, and four first and six second prizes were awarded for Scrap books.

All arrangements for the gala day were under the direction of Stake Church History supervisor, Mrs. Rulon H. Cheney, and her associate Elizabeth Elledge. President David H. Cannon of the Stake spoke on the "Spirit of the Modern Pioneer." His counselors, Charles H. Norberg and Wilford Edling were also present together with many of the High Council and hundreds of parents and teachers.

The amusement hall was circled with

tables, one for each Ward in the Stake, and the interesting collections of the Church History Department were there displayed. This year was unique in that practically the entire display was the work of children. At least ninety per cent of the students in the Stake have their own scrap books.

November 3rd was regular Sunday School Union Meeting day but the preliminary exercises were devoted to Church History. All children dressed in costume assembled on the stand and following Mrs. Rulon H. Cheney's talk on early days and the composition of "Come, Come, Ye Saints," they stood and sang the song. After the separation for departmental work the children and their parents filled the amusement hall and it was here during a grand march that the winners of costumes were picked.

Nineteen out of Nineteen Sunday Schools were represented in the Stake. They had individual tables. Most of them now report they will have individual Ward displays.

The Stranger Within the Gates

By Ezra J. Poulsen

To entertain the stranger within the gates, to meet him with courtesy and truth is a responsibility of all Latter-day Saints.

With people coming by hundreds of thousands each year into the territory occupied by those seeking to demonstrate the gospel there is a constant challenge to every individual within the church.

The stranger within the gates is seeking truth. He is willing to be convinced of the superiority of our social and community life if the evidence is forthcoming. And he is willing to advocate the application of desirable principles to his home community. Thus we stand in the limelight whether we wish it or not, and it must be said either that Mormonism is producing a higher culture due to the devotion and faith of its adherents, or that it is failing, due to the laxity of its membership.

There is no need to try to wear the best

side out, or to paint rosy pictures unsupported by reality. It is necessary for each individual to help raise the general level of excellence in the life of his community. After more than a hundred years of existence, the church, after having been persecuted and abused, has reached its supreme moment. Today it is admired throughout the earth for the perfection of its organization and the loftiness of its ideals. The eyes of all men are upon it, as if it were a beacon light on the highway of progress.

May we live to show the stranger who comes within the gates that the light is not dimmed.

Then there are words of truth, which shine like diamonds along the highway of thought—words that bring light into the dark places and lift the level of human accomplishment to new heights. They are the messengers of Faith, who in turn hold the keys to eternal life.

CHURCH HISTORY

The Restoration and Early Church History—For Boys and Girls, Ages 10 and 11
General Board Committee: Charles J. Ross, Chairman; DeLore Nichols, and Ruth Wheelon

CONCERT RECITATION FOR FEBRUARY, 1936

(James, Chapter 1, verse 5)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

LESSONS FOR FEBRUARY

First Sunday, February 2, 1936

Lesson 4. The First Vision.

Text: Sunday School Lessons (quarterly), No. 4.

Supplementary References: Roberts, *Comprehensive History of the Church*, pp. 50-68; Smith, *Essentials in Church History*, pp. 41-49; Anderson, *Present Time and Prophecy*, pp. 124-126; Anderson, *A Young Folks' History of the Church*, pp. 12-15; Talmage, *The Articles of Faith*, pp. 7-10; Widtsoe, *The Restoration of the Gospel*, pp. 1-19; Roberts, *Outlines of Ecclesiastical History*, pp. 277-280.

Objective: To learn that God answers wise prayers.

Outline of material:

- I. Joseph Seeks Aid.
 - a. From churches.
 - b. From Bible.
- II. Joseph's Prayer.
 - a. Evil power.
 - b. Light appears.
 - c. Two celestial beings appear.
- III. Jesus' Answer.
 - a. Churches all wrong.
 - b. Authority lacking.
- IV. Results of Vision.
 - a. Antagonism of ministers.
 - b. Certainty of Joseph.

Lesson enrichment: In this lesson the opportunity presents itself to teach the difference between the foolish prayers which do not deserve to be answered and those which are important enough to merit divine assistance. You might point out that the Lord intends each one to do his own share in trying to work out the answer to prayer. You can readily show that Joseph had tried to help himself; he had gone to the churches, he had studied the matter; he searched the scriptures and made the question a matter of prayer.

Joseph's own statement of the impression made upon his young mind by the passage in James was written later in these words:

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible."

He also stated: "Men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution. It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself. However, it was nevertheless a fact that I had beheld a vision."

Application: The pupils should learn that if their prayers are worthy the Lord will answer them.

Second Sunday, February 9, 1936.

Lesson 5. The Angel Moroni Returns.

Text: Sunday School Lessons (quarterly), No. 5.

Supplementary References: Smith, *Essentials in Church History*, pp. 50-59; Anderson, *A Young Folks' History of the Church*, pp. 16-18; Talmage, *The Articles of Faith*, pp. 10-12; Roberts, *A New Witness for God*, pp. 181-184; Roberts, *Outlines of Ecclesiastical History*, pp. 280-283; Widtsoe, *Restoration of the Gospel*, pp. 33-42; Roberts, *A Comprehensive History of the Church*, pp. 69-83.

Objective: To show that the plans of the restoration are maturing.

Outline of material:

- I. Four years after the first vision.
- II. Joseph's prayer.
 - a. The angel Moroni returns.
 1. His radiance.
 2. His message.
 3. His warning.
 - b. Three appearances of Moroni in one night.
- III. Fourth Appearance.
 - a. Joseph weak from loss of sleep.
 - b. Father sent Joseph home.
 - c. Angel Moroni reappears as Joseph falls.
- IV. Joseph actually sees the plates.
 - a. To hill Cumorah.
 - b. Recognizes the place.
 - c. Restrained from taking the plates.

Lesson enrichment: If it is at all possible, it would prove interesting to have the pupils make a box which represents the one in which the gold plates were kept. If not too prohibitive, either clay or plastic one could be used by the children. If the cost is too great, they might like to sketch the representation of the box in which the sacred instruments as well as the golden plates were found.

The description which follows is from Joseph Smith's own testimony: "On the west side of the hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

"Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breast plate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and other things with them.

"I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates."

Application: The work of the Lord moves slowly but none the less surely for completion.

Third Sunday, February 16, 1936

Lesson 6. Importance of the Spiritual Visits.

Text: Sunday School Lessons (quarterly), No. 6.

Supplementary references: Widtsoe, *Restoration of the Gospel*, pp. 16-19; Roberts, *Outlines of Ecclesiastical History*, pp. 278-279; Roberts, *New Witness for God*, pp. 33-43; Roberts, *A Comprehensive History of the Church*, pp. 59-68 and 83-84.

Objective: To prove that there is continued revelation.

Outline of material:

- I. Proof of life after death.
 - a. Jesus Christ appeared.
 - b. Moroni appeared.
- II. Proof of the three members of the Godhead.
 - a. Joseph saw two.
 - b. Joseph received the gifts of the Holy Ghost.
 - c. Three members present at baptism of Jesus.
- III. God a kind and loving Father.
 - a. Continued revelation for man's guidance.
 - b. Man's own unworthiness calls forth new revelation.

Lesson enrichment: When Joseph Smith received the visitations from the heavenly beings, he was honored above all other mortals. He rejoiced because now he knew that the heavens were no longer sealed and man left to his own devices and ignorance whether he would again reach heaven or not. Now Satan's power over the earth was nearing its end. Joseph rejoiced because he had the truth that the Lord still spoke to those who earnestly sought him.

But Joseph had a great deal to learn himself before he should be entirely worthy to act as the means of the restoration. When he had first seen the plates of gold, the sight was accompanied by the natural desire to take them. As he reached for them, he experienced a shock. A second and a third time Joseph reached to take them and again he received shocks which increased in severity. Finally he exclaimed, "Why can I not obtain this book?" A voice answered him, "Because you have not kept the commandments of the Lord." Looking up, Joseph saw the angel Moroni again. Immediately the young boy remembered what the angel had told him on the night previously that he must "have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building up His kingdom."

On the way to the hill Cumorah, Joseph had let the thought of how much the gold in the plates would help him and his family

so that they would never want again. The struggles of the Smiths had been so great that the mere thought of the value of the gold would be enough to make any grown person feel the urge to dispose of them advantageously. Yet Joseph at this time was only fourteen years old—at an age when the desire for comfort and luxuries make many boys and girls forget their ideals. It is no wonder that he for the time being forgot that he was to be the instrument for the glorification of God.

Application: The pupils should know definitely the kind of God whom they worship.

Fourth Sunday, February 23, 1936

Lesson 7. Joseph Receives the Plates.

Text: Sunday School Lessons (quarterly), No. 7.

Supplementary references: Roberts, *A Comprehensive History of the Church*, pp. 85-98; Widtsoe, *The Restoration of the Gospel*, pp. 46-47; *A Young Folks' History of the Church*, pp. 20-21; Cannon, *Joseph Smith*, chapters 6-7; Roberts, *New Witness for God*, Vol. II, pp. 56-68; Lucy Mack Smith, *History of the Prophet Joseph Smith*, chapter 24.

Objective: To show that the plates were delivered only when Joseph had prepared himself thoroughly for their reception.

Outline of material:

- I. Joseph's curiosity.
- II. Four years' preparation.
 - a. Joseph taught by Moroni.
 - b. Joseph works for Mr. Staal.
 1. Digging for silver.
 2. Urging his employer to abandon the search.
 - c. Marriage of the Prophet to Emma Hale.
 - d. Return to Manchester.
- III. Joseph receives the plates.
 - a. Place of concealment.
 - b. Mob plans to steal plates.

Lesson enrichment: The project for this lesson and for several following might well be the construction of a book to represent the gold plates which Joseph received from the heavenly messenger. The description of them is given in the text so that it can be followed easily by the pupils.

In Joseph's journal the following appears which may prove of interest to your pupils: "At length the time arrived for obtaining the plates, the Urim and Thummim, and the breast plate. On the twenty-second day of

September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them: that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected. I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight."

Application: The Lord expects those whom He honors to prove their worth.

Project

For the extra half hour where Church History classes are held, the teacher might get the pupils to construct a map which will show the route taken by the good ship the Brooklyn on its trip from New York to Yerba Buena, later called San Francisco. In the waters of the Atlantic and Pacific Oceans they could draw illustrations to represent the storms which they met. If they carefully executed this map, they would then have the third of the means by which the pioneers came to the west. The other two ways, by ox team and by handcart which were suggested in last month's *Instructor*.

If the pupils make a careful estimation of the distances on the maps which they draw, they will appreciate more than ever the deepness of motive which impelled these early Mormons to leave their homes and brave every danger so that they might have the right to worship God according to the dictates of their consciences.

"Count it one of the highest virtues upon earth to educate faithfully the children of others, which so few, and scarcely any do by their own."—Luther.

P R I M A R Y



Old Testament Stories—For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Delores Bailey

MEMORY GEM

Heavenly Father bless the people
Who have given me help today;
I will always follow my leaders
Who tell me what to do and say.

LESSONS FOR FEBRUARY

First Sunday, February 2, 1936

Lesson 4. Fire From Heaven.

Texts: I Kings 18; Sunday School Lessons, No. 4.

Objective: God aids and blesses those who stand for the right.

Memory Gem: "Dare to do right, dare to be true."

Songs: "There is something that even a child can do."—*Kindergarten and Primary Songs*—Thomassen.

Pictures: *Standard Pictures*, No. 20.

Point of contact: How many of you boys and girls have ever been in a contest? Tell us about it. What contests do you have at school? At home? Sometimes at school we have spelling and reading contests. At home we have contests to see who can do his work the best or the quickest. At play we have contests to see who can jump the highest or run the fastest, etc. Today I am going to tell you of the strangest contest you have ever heard of.

Application: All during the time of this terrible famine in the land, King Ahab felt a hatred for Elijah. In fact, he did not like anyone who loved and worshiped the God that Elijah did. He no doubt seemed to think Elijah was responsible for the trouble they were having. Most people would have tried to stay away from King Ahab. But did Elijah fear him? In whom did he put his trust? What did he have in his soul that made him brave enough to challenge the king to such a strange contest? What made him feel sure his sacrifice would burn? When we are given difficult things to do what must we have? Name some difficult things boys and girls of your age have to do. What must we do every day to keep this faith in our hearts?

References: Hurlbut's *Story of the Bible*, pp. 367-371; Dalby, *Land and Leaders of Israel*.

This story is convincing of the fact that God is with his servants when they fearlessly stand for the right. After three years absence in the land of Phoenicia (Sidon) Elijah came back to Israel. The great drought still ruined all vegetation. It was so severe that even king Ahab went out seeking grass at the springs that had not yet dried up. Ahab's servant, the good Obadiah, was also out gathering grass when Elijah came to him. His appearing frightened Obadiah, for when Elijah told this good man to go to the king and tell of the prophet's return, Obadiah scarcely dared to. He feared that the spirit of the Lord might carry Elijah away and that the king would think Obadiah was deceiving him and would put him to death. So Elijah went himself to the king.

He challenged the wicked Ahab to take part in a strange contest. They would all go up on a mountain named Mount Carmel. There four hundred and fifty of the king's false prophets were to prepare an altar and offer a sacrifice upon it. Elijah would likewise prepare an offering to the true and living God. They were to use no fire to light the sacrifice. Their gods were to do this. The false prophets of Baal tried first. All day from morning till evening they cried aloud to Baal to hear them and to send fire from heaven to light the wood under the sacrifice. But it was all in vain. They danced and cut themselves with knives so that the blood spurted from their veins. But Baal was silent.

Then Elijah prepared his altar, put the wood and the dead animal upon it. He even poured barrel after barrel of water upon it so that the test would be entirely convincing. Then at the time of the evening sacrifice, the fearless prophet prayed to God to send fire from heaven to burn the offering that all might know that Israel's God was the true and only God. Then fire came from heaven and burned up the wood and the sacrifice and dried up all the water. The people now believed, for they had seen how the Lord helped and blessed Elijah in standing for the right.

Suggested Content Outline:

- I. Elijah Returns to Israel.
 - a. The meeting with Obadiah.
 - b. The meeting with King Ahab.
- II. The Contest Arranged.
 - a. On Mount Carmel.
 - b. The prophets of Baal to offer a sacrifice.

- c. Elijah to offer a sacrifice.
 - d. Their gods to send fire from heaven.
- III. The Contest.
- a. The false prophets prayed all day.
 - b. They fail.
 - c. God hears Elijah.

Second Sunday, February 9, 1935

Lesson 5. Elijah Blessed and Comforted.

Texts: I Kings 19; Sunday School Lessons, No. 5.

Objective: *The Lord blesses those who try to do His will. (Faith in God).*

Memory Gem: "Look unto me in every thought; doubt not; fear not." (*Doctrine and Covenants*, 6:36)

Songs: "In the Sky Above Us," *Hollis Dann*, No. 1.

Pictures: *Standard Pictures*, No. 21.

Point of Contact: In this world are many people. As we think of these people we find it is interesting to notice how alike and how different they are. Some are large and some are Some are rich and others are Some are good and some are Some are kind and others are Some are humble and some are! Some are happy while others are Sometimes you are happy and no doubt sometimes you are sad. What makes you happy? What makes you sad? Our story today tells of a people who were not happy because of a famine and of Elijah who was sad because these people had forgotten God.

Application: Who brought Elijah food when he was hungry? Who helped him win the great contest we heard about last Sunday? Who blessed him when he was so discouraged? How did the Lord send comfort to Elijah? Are we today ever in need of special help? Sometimes Heavenly Father sends it to us in the same way He did to Elijah—through a little voice that seems to tell us what to do and what not to do. Have you ever heard it? The people who always put their trust in God have that "still small voice" to guide them. How must we act if we want it to lead us in all we do?

Study of Lesson Materials:

References: Hurlbut's *Story of the Bible*, pp. 372-375; *Sunday School Lessons*, 1933, Lesson No. 45; Dalby, *Land and Leaders of Israel*.

In this story we have the picture of a very brave prophet who did his duty to the limit. In doing so he had to be severe on people who did not believe as he did. Severity makes people revengeful. And what an antagonist he found in Queen Jezebel. She swore in her wrath that within twenty-

four hours she would put Elijah to death. Now that the great contest with the prophets of Baal was won, another more terrible with the cruel queen awaited Elijah. For the time being his courage seemed to fail him; so he fled for his life. Do you teachers see him as he flees on the long journey to save his life? First he hastened to Beersheba the last town in the south part of Israel. Near this place he found comfort from the Lord. As he slept all tired out under a juniper tree an angel from God touched him and told him to rise and eat. There was food and water at his head. He ate and drank and then, feeling refreshed, he did as the angel commanded and made his way over the great desert from Beersheba to Mt. Sinai—the very mountain where Moses had received the law. As the arrow flies it is about 200 miles from Beersheba to Mt. Horeb (Mt. Sinai). He must have wandered around a great deal for it took him forty days to make the hot wearisome journey. Perhaps he sometimes had to hide himself by day, for the revengeful queen Jezebel was seeking him everywhere.

At Mount Sinai he must have felt more at ease for the country there is more like Gilead, the land that he had lived in before the great drought came. High up on Mt. Sinai the Arabs still show a large cave in which, they say, Elijah lived. In that cave Elijah received a wonderful comforting manifestation from the Lord. God wanted him to know that the Lord believes in changing the hearts of mankind through love rather than through force. The Lord first asked him what he was doing far away from the land of Israel. He answered that he had tried very hard to get people to believe in Him. So he had. The Lord told him to go out of the cave and stand on the mountain side. There the Lord showed what force could do. Wind, earthquakes and fire can destroy, but it takes the still small voice of God to convert. Then Elijah was comforted by being told to go back to Israel, for there were still 7000 true people there, and there he could help God by appointing kings and prophets who would do as the Lord wanted them to do.

Suggested Content Outline:

- I. Elijah Flees For His Life.
 - a. Jezebel's anger.
 - b. Where Elijah went.
- II. Elijah Comforted by an Angel.
 - a. Served with food.
 - b. Told to go to Mt. Sinai.
- III. Elijah Comforted by the Lord.
 - a. His cave-home at Mt. Sinai.
 - b. The manifestation of God's power.
 - c. The still small voice.
- IV. Elijah Told to Return to Israel.

Third Sunday, February 16, 1936

Lesson 6. Elijah Taken to Heaven.

Texts: II Kings 2:1-17; I Kings 19:19-21; Sunday School Lessons, No. 6.

Objective: Great rewards come to those who faithfully follow the Lord's prophets (loyalty to the priesthood).

Songs: "Dare to Do Right," Primary Song Book.

Pictures: Standard Pictures, No. 23.

Point of Contact: Talk with the children about the qualifications of one chosen to be a "leader." What kind of boy would be chosen to be a leader in a march, a leader of the song, etc.? When one of the leaders in our Church dies what kind of man is called to take his place? What kind of man would he have to be to take the place of Elijah? Who would choose the right man? Do you think Heavenly Father could find one as good? When I tell you of him I will let you judge.

Application: When the Lord told Elijah that he was to call a certain man, Elisha, to be a prophet of God, He knew that Elisha was able to be a prophet. Why? A prophet of God must have certain characteristics. That means certain qualities or ways that make him good enough for this position. We believe that Heavenly Father influences President Grant in the choice of his apostles, etc. Also that He helps our Stake President in choosing our Bishops, etc. How then should we look toward our leaders? (as representatives of God). What are some of the things our leaders ask us to do? Should anything they ask of us be too hard? (Teach memory gem).

Study of lesson material:

References: Hurlbut's *Story of the Bible*, pp. 384-386; *Primary Sunday School Lessons*, 1933, Lesson No. 46; Dalby, *Land and Leaders of Israel*.

This lesson has usually stressed the work of Elijah the prophet. Certainly it does picture him as the receiver of great rewards for his faithfulness to all that was asked of him. Let's try telling it this time from the viewpoint of Elisha. At Mount Sinai the Lord told Elijah to choose Elisha as his successor. Elisha at this time was a prosperous farmer living in the north at a place called Abel-meholah, northeast of Samaria, near the Jordan. From the time that Elijah first came to Elisha, who then was plowing, every act of Elisha's was one of faithful loyalty to the Lord and his great prophet. He left off plowing, kissed his parents good-bye and offered up a pair of oxen as a sacrifice, using the wood of his plow to build the sacrificial fire. "Then he arose, and went with Elijah and ministered unto him."

Their last journey together shows how faithful Elisha was to the grand old prophet. Apparently God had revealed to them both that Elijah was to be taken to heaven. The last journey started from a little town high in the hills just north of Jerusalem. It was named Gilgal. There Elijah told Elisha to remain, for the Lord had sent him to Bethel. The young prophet's answer sounds just like Ruth's to Naomi: "As the Lord liveth, and as thy soul liveth, I will not leave thee."

When they got to Bethel some young students who probably had studied under Elijah and Elisha and who had revealed to them the news of Elijah's going to heaven, said "Knowest thou that the Lord will take away thy master from thy head today? That probably meant two things, first, that Elisha was to lose his leader (head) and secondly, that it would be of no use to keep on following him. But even though men tried to get him to leave off following Elijah and even though the old prophet tried several more times, at Bethel, at Jericho, and at Jordan, to get him to remain behind, still he stayed with his master.

This faithfulness completely won Elijah's heart. Over Jordan his master said, "Ask what I shall do for thee before I am taken away from thee." Then Elisha asked that a double portion of Elijah's spirit might be upon him. He was told that if Elisha were with him when he was taken away it should be so. Certainly through following Elijah so faithfully he had merited this great blessing. Then a chariot of fire and horses of fire separated them and Elijah was taken up to heaven in a whirlwind. And Elijah's promise of a double portion of his spirit upon Elisha immediately began to be fulfilled. On his way back to Jericho he smote the deep Jordan with Elijah's mantle. It parted for him as it had before for his master.

Suggested Content Outline:

- I. Elisha Accepts Elijah's Call.
 - a. The mantle of Elijah.
 - b. Elisha bids farewell to his relatives.
 - c. His sacrifice.
- II. Elisha Faithfully Follows Elijah.
 - a. At Gilgal first told to go back.
 - b. At Bethel told again to go back.
 - c. Also at Jericho and the Jordan.
- III. Elijah's Translation.
 - a. His great promise to Elisha.
 - b. The chariot and the whirlwind.
 - c. The search for Elijah.

Fourth Sunday, February 23, 1936

Review

The children by this review Sunday should have six leaflets of their own, each containing a picture. What a wonderful opportunity for a picture review. What a difference,

(Continued on page 580)

KINDERGARTEN



New Testament Stories—For Children 4, 5 and 6 Years of Age

General Board Committee: George A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

CONCERT RECITATION AND MEMORY GEM

"Remember your prayers little children,
Both morning and evening each day.
The Lord is e'er ready to hear you;
He loves all His children who pray."

LESSONS FOR FEBRUARY, 1936

First Sunday, February 2, 1936

Lesson 62. Special Review Period.

Recall to the minds of the children the messages contained in the lessons taught last month. It is to be a test of your teaching and afford the children a better opportunity for self-expression than the average Sunday morning class affords.

We talked about the "New Year" and the opportunity it gives us to be better Latter-day Saints by being more obedient, more kind, more helpful and cheerful. The story of "The Kind Mother Hen" teaches us these qualities.

We are not happy in receiving a gift that is not given in happiness and unselfishness. Because "The Widow's Offering" was her all and given in a spirit of love and sacrifice, Jesus admired her.

"The Lame Man Made To Walk" and "A Crooked Woman Healed" were splendid examples of God's healing power. Some of the children have seen evidence of it in their lives. Let them relate again incidents of divine healing that they know of. Carefully formulate your questions to help them in their expressions.

Teach one of the following songs during the month: "Obedience," "Flag Of My Heart," "For This I Pray"—*Kindergarten and Primary Songs*, Frances K. Thomassen.

Second Sunday, February 9, 1936

Lesson 63. Jesus, the Servant and the Master.

Texts: *Matt. 26:1-6; Mark 14:1-15; Luke 22:1-13; John 13:1-31; Life Lessons For Little Ones*, Second Year.

Picture No. 63. Jesus Washing The Disciples' Feet.

Objective: Truly great men are willing to serve others.

Organization of Material:

I. Christ's Mission on Earth.

- a. He was sent by God to be our Savior.
- b. To teach happiness through obedience to God's laws.

II. He Proves His Divinity.

- a. Through expression of His God-given power.

1. In healing the sick.
2. Raising the dead.
3. Principles taught.

III. Prepares for the Feast of the Passover.

- a. Tells Peter and John how to find feasting place.

- b. The feast is prepared.

IV. At the Feast.

- a. Dissension among the Apostles.

1. All wish to sit near Jesus.

2. None would serve the meal.

- b. Jesus Sets An Example.

1. Washes the Apostles' feet.
2. Shows willingness to serve the meal.
3. Teaches showing of love through service.

Lesson Enrichment:

One morning, Elizabeth, queen of England, was taking her daily walk with her maids after a rain-storm that had made the streets of London very muddy. A young man named Walter Raleigh, dressed in a new red velvet cloak, saw the queen and her maids stop at a muddy place, wondering how they could cross. Quickly this young man, Walter, forgot all about himself and thought only of the queen and how he could help her. He took off his coat, spread it across the muddy place, and with a graceful bow, begged the queen to walk upon it as upon a carpet. She crossed without soiling her shoes and then turned to thank the generous and polite young man. To reward him for his kind service the queen made him one of her helpers, a knight, and he loved and served her for a long time.—*Adapted.*

When Abraham Lincoln was a little boy he liked most of all the stories he read of Jesus and How He served others. I am sure that was one thing that helped Abraham Lincoln to be the good, great man that he was.

Once Lincoln lifted a fallen bird into its nest again. He also pulled a little pig out of the mud, soiling his very best suit of

clothes. When he was a very little boy he let his cousin wear his first pair of store shoes. They were brand new, had never been worn, and Lincoln went in his bare feet to church because the cousin cried to wear the shoes.

Next Wednesday all the United States will honor the memory of this great man who was willing to serve.

Lesson Story:

Application: When bed-time comes each of us may say to himself, "Have I done any good in the world today?" "Have I helped any one in need?" If I have done some service for some one, Heavenly Father is pleased and I am happy. Have I cheered up the sad? Have I made some one feel glad? Tomorrow I shall be of service to some one. I'll meet the postman at the sidewalk, to take the mail, saving him the few steps to the mail-box. I'll shovel away some snow to make a dry place to put food for the birds.

Rest Exercise: Dramatize these little acts of service here suggested and any others that the children may name.

Third Sunday, February 16, 1936

Lesson 64. The Last Supper.

Texts: *Matt. 14:30; Mark 14:1-3; 10:12, 18-29; Luke 22:1-7; John 13:18-38; Life Lessons For Little Ones, Second Year.*

Objective: True lovers of Christ remember Him and keep His commandments.

Picture No. 64. "The Lord's Supper."

Lesson Enrichment:

One day as Moses, the shepherd, was leading his sheep up the mountainside, he saw a thorn bush all aflame; it burned and burned and yet was not burned up. What a strange sight. Leaving his sheep he went near. Suddenly a voice called out of the bush, "Moses! Moses!" Moses answered, "Here am I." And the voice said, "Take off your shoes, Moses, for you are standing on sacred ground." It was God's voice speaking to him. Moses loved God and now he listened to His message. He removed his shoes while God told him how he could better serve his friends. Moses obeyed God's commandments. Men and boys remove their hats in church today for the same reason that Moses took off his shoes before the fire-bush, because they wish to show their love for God and their willingness to keep His commandments.

Lesson Story:

Application: This is my right hand. Mary,

show me your right hand. John, do so, etc. Is this the hand you took the sacrament with this morning? Your hand is clean, isn't it? Jack, show me what you did while the priests blessed the Sacrament. I'm glad you remembered to sit tall with your head bowed and your hands folded. Paul, of whom were you thinking while you listened to Brother pray? Why did you think of Jesus? Then we did just the right thing while the Sacrament was being administered. Jesus has told us what to do, as He told His disciples. We must love one another and love Him. Showing our love by keeping His commandments. Name another of His commandments.

Rest Exercise: Every one show me what we do when we do not sit to sing (stand up). When we sit down (sit straight). When we pray (bow heads). When we get ready to march (stand up). When we listen to a story (sit tall).

Fourth Sunday, February 23, 1936

Lesson 65. Jesus Prays for Help.

Texts: *Matt. 26:36-57; Mark 14:26-53; Luke 22:39-54; John 16:32-33; 17; 18:1-15; Life Lessons For Little Ones, Second Year.*

Objective: Blessings come to those who seek God in earnest prayer.

Picture No. 65. Gethsemane.

Lesson Enrichment:

Have you ever tried to do something that was very hard to do? You tried and tried and perhaps thought that you would have to give up trying. Then you said to yourself, "I'm going to do this if I have to try all day." You were happy when someone offered to help you and perhaps that help today made the task easier to do next time.

Charles was trying to tie his shoes without mother's help. He had tried so many times and failed, but today he determined to succeed. He tried and tried but that shoe lace just wouldn't go into a bow. Mother saw his plight and gave just a little help. The next day Charles tied the bow unaided.

Lesson Story:

Application: Heavenly Father with His watchful eye sees the effort we put forth to accomplish hard tasks. He wants His children to keep trying until they succeed and He is ever ready to help them if they will ask in faith for His help. Remember this the next time you wish to do something that is not easily done.

"For unto you is born this day in the City of David a Saviour, which is Christ the Lord." (Luke 11:11)

CRADLE CLASS SUGGESTIONS

Talk about the flag and how it keeps us safe from harm. Explain why we will see it displayed on Lincoln's and Washington's birthdays.

Say:

"My country's flag takes care of me,
A good American I will be."

—*Pilgrim Elementary Teacher.*

Tell the story, "The Red, White and Blue," by Beulah Woolley, found in *Sunday Morning in the Kindergarten*, First Year.

Note: In countries other than the United States lessons should be given and stories

told appropriate to the nations and conditions under which the children live.

Valentine time is a happy one for the children. Tell them the story of St. Valentine. Imitate ringing the door-bell and reaching into the bag for the valentine. Hand out the imaginary valentine with a bow and a smile.

Washington's birthday suggests the tricorn hat which can be made of newspaper and pins. In the United States stories of brave little Americans are available in many of the readers used in the public school. Retell these stories.

ACTIVITIES DURING THE PRIESTHOOD PERIOD

1. Stories from the lives of Lincoln, Washington and St. Valentine are plentiful and thrilling to the children. "A story read rather than told loses half its value." Tell stories to children, do not read them.

2. You may effectively repeat the suggestions which were offered in this department in the May *Instructor* for the Fourth of July.

3. With crayons and paper make flags and valentines. A valentine box could be made and decorated by the children. Fill

it with valentines which they have made and take the box to a child who is ill.

4. Prepare a simple pageant during the month and present it on the last Sunday during this period. Invite the Primary and Church History classes to see it. Most patriotic stories lend themselves well to dramatization and costume. In the United States "Betsy Ross and the First Flag" dramatizes well.

Stories from Lincoln's Childhood, and incidents from his later life can be portrayed in tableaux.

Primary Department

(Continued from page 578)

from ten or more children trying to get a glimpse of one picture the teacher holds. This is the period when the children talk and the teacher guides. So let the children tell the stories back to the class from the picture. Be sure to ask enough questions to bring out the facts that develop the objectives. Be sure you not only get from the children what the people in the pictures are doing, but why they're doing it. The memory gem

emphasizes the objective and all of these are written on the leaflet so you have these to be reviewed along with the pictures. Along with the four pictures for the month it is hoped the pupils have been keeping other pictures in their leaflets to supplement these lessons. For example, each child could have a picture of an idol, a raven, etc.

Can you see how these would help toward a successful review?

A Child's Letter To Santa Claus

By Lula Greene Richards

Dear Santa Claus: I am here at home.

And this is Christmas Eve.

But this is not to tell you all

I should like to have you leave.

It is just to *thank you kindly*

For whatever you may bring.

You have so many more to leave.

I'll be glad of anything.

I hope for you all blessings,

A Merry Christmas spend,

Your New Year be all grand and bright.

Your loving "Little Friend."

THE FUNNY BONE

A little more kindness, a little less creed;
A little more giving, a little less greed;
A little more smile, a little less frown;
A little less kicking a man when he's down;
A little more "we," a little less "I";
A little more laugh, a little less cry;
A little more flowers on the pathway of life,
And fewer on graves at the end of the strife.
—Lines of American Authorship.

No Regrets

"I'm sorry—I quite forgot your party the other evening!"

"Oh, weren't you there?"—*Stray Stories*.

Social Note

The dancing-masters deplore a deterioration in American manners. It seems our younger blades no longer bow when asking. "Is the next crawl mine, baby?"—*Tacoma Ledger*.

Those Foolish Questions

George: "Why hasn't daddy got much hair?"

Mother: "Because he thinks a lot, dear."

George: "Then why have you got so much, Mother?"

Mother (pause): "Go on with your breakfast."

Reassured

She: "Wouldn't you love me just the same if father had lost all his money, Edwin?"

Him: "He hasn't lost it, has he?"

She: "Of course he hasn't."

Him: "To be sure I would, you silly girl."

On the Right Road

In Scotland an American motorist stopped a small boy and asked:

"Can you tell me where this road goes?"

"I will for tuppence," answered the lad.

"Drive on, Joe," said his friend, "we're near Aberdeen."

And a Nervous Breakdown

"Would you mind walking the other way and not passing the 'orse?" said a London cabman with exaggerated politeness to the fat lady who had just paid a minimum fare.

"Why?" she inquired.

"Because, if 'e sees wot 'e's been carrying for a shilling 'e'll 'ave a fit."—*Toronto Globe*.

The Memory Lingers

Jackson—"I noticed you got up and gave that lady your seat in the tram the other day."

Hackson—"Since childhood I have respected a woman with a strap in her hand."—*To-day* (Melbourne).

Presto

Teacher was giving a lesson on the weather idiosyncrasies of March. "What is it," she asked, "that comes in like a lion and goes out like a lamb?"

And little Julia, in the back row, replied: "Father."—*Humorist*.

No Hurry

Conductor—"Sorry, madam, but we have learned that the station where you intend to get off has been burned to the ground."

Lady—"That's all right; they'll probably have it rebuilt by the time this train gets there."—*Grit*.

Passed Back

"Jack was the goal of my ambition," she sighed, "but alas!"

"What happened, dear?"

"Father kicked the goal."—*Boston Evening Transcript*.

Both

Two men who had been bachelor cronies met for the first time in five years.

"Tell me, Tom," said one, "did you marry that girl, or do you still darn your own socks and do your cooking?"

"Yes," was Tom's reply.—*Chicago News*.

Thoughtful

Lover (eloping with his adored)—"How much is the fare?"

Taxi Driver—"That's all right, sir. The young lady's father settled all that!"—*Pearson's Weekly* (London).

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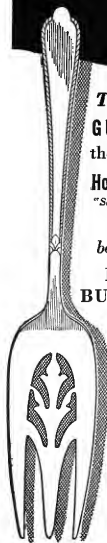
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A HAPPY BENEFICIAL CHRISTMAS

Dear Grandpa was wise—for each year in his prime
Paid for insurance, so he could some day recline.
Now life is a joy—keeps him bright in his mind
His Beneficial check replaces that old daily grind.

Daddy's not with us, but we love him a lot
For adopting the method that grandfather taught.
"Mums" and I happy too—can carry on today
'Cause Father had a contract when he passed away.

No other savings-investment plan functions so surely and adequately for the benefit and protection of the entire family as does life insurance—the one method that guarantees a definite amount of money at an indefinite time in the future. A savings fund if you live, an estate that will carry on in your place should you be called beyond.

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